

102 Complete

# REFORMED CHURCH MESSENGER



NINTH CATECHETICAL REUNION IN ST. JOHN'S, NAZARETH, PA.  
Under the pastorate of the Rev. Wallace H. Wotring, D. D., LL. D., 1891-1928



The Junior Choir of St. Mark's Church, Cressona, Pa., the Rev. Noah H. Fravel, pastor  
(Mrs. Fravel, on the extreme left, is the Chorister of this excellent choir, with Miss Grace Beck as Assistant Chorister)

PHILADELPHIA, DECEMBER 27, 1928



## THE VACATION BIBLE SCHOOL IN THE RURAL CHURCH—IS IT POSSIBLE?

By the Rev. J. N. Faust, Spring Grove, Pa.

This article is written in answer to a request of Mr. Ralph S. Adams, Superintendent of Rural Work. The statements are the actual experiences of a rural pastor. The Lischey's Reformed charge has three Churches. The St. Peter's Church is situated in the open country one mile from the nearest village. St. Paul's and St. Jacob's Churches are located in small villages. A Daily Vacation Bible School has been carried on successfully in each Church for a number of years. The children, in the rural communities, ranging from 5 to 15 years, are eager to learn the Bible truths and about the spiritual life as it can be linked up with their daily experiences.

The first requisite for a successful school in the rural community is: the pastor or some leader must have a vision of the **hungering lambs of the community**. The second thing is the **selection of child-loving helpers**, who hear the command, "feed my lambs." The third step is to answer the children's eager question, "**When will the school begin?**" The last and easiest problem to solve is, How can we have farmers and parents spare their children from school?

The writer conceives that every pastor and leader of people and lover of souls, must see the picture of the Good Shepherd, Jesus Christ, caring for the lambs of the community. "Where the vision ceases people perish." This call of Jesus now gives the pastor the challenge to be a co-worker in the actual spiritual care of the child life, which is committed to the Church. Does the rural pastor, who must travel thousands of miles annually to visit the sick and to minister to the spiritual needs of the people, have time to do actual service in the school? Each one must answer for himself. Paul said, "I was not disobedient to the Heavenly Vision."

The teacher problem may be difficult to solve, as most young people of the age and training to teach are busy. The theoretical solution is, enlist public school teachers at small pay for the vacation work. These are not generally available in the country. A number of families in the country are not engaged in farming. The husband works away from home. The wife and mother of one or two children, with a love for the soul life of others, will give of her time, if some one can bring her to the Church. This is often solved easily by the use of the automobile. In the St. Peter's Church School we have enlisted high school boys and girls, Sunday School teachers and several mothers. Our school has not had a dearth of teachers during the six years of its history.

The children are eager to come. The enrollment is usually 75 and more; one year the enrollment was 100. The average attendance is 95 to 98 percent. Many children from 8 to 15 years of age walk two to three miles each way. The children are seldom tardy. The opening service is the inspiration of the day's program. Their desire to learn Bible truth is proved by their readiness to commit Scripture texts, by the splendid daily essays they write on the Bible characters they study, and the great love of the little tots to portray Bible stories in pageants and plays, which the pastor's daughter composed for the beginners.

The support the parents give to the school in sending the children, and in the financial support, is evidence that they are anxious to have the school in the Church. The school in the open country is run two and three weeks, in the lull of farm work before haying time. Farmers spare their children to the age of 15 years for the morning from 8 to 11 o'clock. The children are at home by dinner for the afternoon work.

Our business people are interested in the school. One year a milling company sent their delivery truck daily to take the children home at the close of the session. This last year a furniture dealer loaned his truck, which was used by one of the teachers, to take from 35 to 40 children to Church, from places where they had gathered along the road. Several business men have contributed soft drinks and ice cream for the picnic on the closing day of school. The finances of the school are met by the contributions of the people at the closing services in the Church auditorium on a Sunday night, the Sunday School supplementing the balance. The children and most parents are members of the Sunday School, which has increased from an enrollment of 75 before the Daily Vacation Bible School to 265 at present, with an average attendance of 175 per Sunday.

## CORNER-STONE LAYING OF NEW ROSEDALE CHURCH, LAURELDALE, PENNA.

The corner-stone of the new Rosedale Church and Church School, at Laurel Dale, Pa., Rev. Samuel Givler, Jr., pastor, was laid on Dec. 9, at 2 P. M., in the presence of many members and friends of the congregation. The congregation feels that in building this Church and Church School as a complete unit it will be able to boast of having the most beautiful and useful Church building in the county. This is verified by the fact that on Nov. 15, "Church Management," a large publication, awarded them first place in the Church building model contest, in which more than 300 Churches were entered. The general contract price is \$64,405, which placed this Church in Class B, which considered all Churches built in the United States within the last 3 years, costing from \$50,000 to \$100,000.

Dr. Elmer L. Coblentz, pastor of Second Church, Reading, gave the address at the exercises, and the pastor had charge of the laying of the stone. The special offering was \$1,281.45. The Building Committee comprised: President, Rev. Mr. Givler; Vice-President, Edward Sweitzer; Secretary, David Ubil; Financial Secretary, Roy J. Boyer; Treasurer, Harry W. Hart; John Gier, John Kissling, George Lutz, Daniel Hagenman, Howard Irwin and John Bender. The architects were Charles W. Bolton & Son, Phila., and the contractor, Edward A. Reider, Reading.

The congregation was organized June 30, 1921, with Rev. Frederick D. Wentzel as the first pastor. The congregation worshipped in the Union Chapel, Elizabeth Ave., until Dec. 17, 1922, when they dedicated the portable chapel, which was placed at the corner of Ridgeway and Bellevue Avenues. The Church and Church School continued to prosper until it was no longer able to administer properly to the religious life of its constituency. Rev. Mr. Wentzel's pastorate ended in the latter part of 1926, when he became Director of Leadership Training of the Church, and Rev. Samuel Givler, Jr., became the pastor in the spring of 1927. On June 17 the congregation voted to build the Church and School, and on Oct. 21 ground was broken for the erection.

The Church School is departmentalized, and there is to be room for the many activities of a progressive Church. The Church auditorium will seat about 318, and with the choir stall and gallery, 400. The first floor of the Church School will be on the same level with the auditorium and will provide departmental rooms with adjoining assembly rooms. On the second floor there will be 4 class rooms for the Junior and Intermediate Departments, and an assembly room for each department. The basement will provide a large seating capacity when plays are given and can be used for suppers and socials, with ample kitchen facilities. The room is large enough to have a basketball court, and a

bowling alley will also be installed. The pastor says in the program of the corner-stone laying exercises: "Utility has been the guiding principle in the plan; nothing for show, everything for use; for as the life of the spirit depends largely and vitally on the body, so does the spiritual life of the Church depend for its efficiency upon a building adapted to all its requirements."

## EXEMPTION OF PARSONAGES FROM TAXATION IN ILLINOIS

At the annual meeting of Chicago Classis last May the question of taxation of Church property, as applied to parsonages came up for consideration. Classis appointed a committee to seek the co-operation of all Churches of the State in seeking relief from taxation of the residences of ministers, such as parsonages, rectories and manse, owned and maintained by Churches, and from which no financial income is derived. Classis appointed the following named committee to which this matter was referred: Rev. Dr. S. L. Whitmore, Forreston, Ill.; Rev. Frederick Kalbfleisch, Forest Park, Ill.; and Elder George Luebeck, Chicago, Ill. By securing legal counsel the committee learned that the method of approach in testing this question would be by an amendment to the State Constitution. The Constitution of Illinois, adopted more than fifty years ago, does exempt Church property from taxation. But such exemption has been restricted by the courts—usually by a divided court—to apply to Church buildings only, leaving parsonages, which are just as much Church property as are Church buildings, on the list of taxables. Legal counsel advises the committee that an amendment to the Constitution, if adopted, would clear up the question; and if the Churches of the State would present such an amendment the legislature would very likely favor it.

Meantime the committee of Chicago Classis has been surprised and greatly cheered by a report that comes all the way from Texas. This report is from J. M. Dawson, of Waco, Texas, and published in the "Christian Century" in its issue of Nov. 29, 1928. Mr. Dawson says: "Among the successful amendments in Texas was one exempting from taxation all property used by the Churches, including residences of pastors." Now although Chicago Classis was unaware of any such action being taken in Texas, the committee feels encouraged to know that the Church people of Texas think as we do on this question and have won their point of justice. But this subject may be of interest to the Churches of other States than those of Texas and Illinois. For this reason the names and addresses of this committee are here given in an effort to solicit and secure the co-operation of all Churches both in Illinois and any other States. The attention of all Church papers and denominational organizations is hereby called to this subject as a matter of justice to all Churches.

—Committee Chairman.

Forreston, Ill.

## BETHANY ORPHANS' HOME

Rev. C. H. Kehm, Supt.

Last summer we were compelled to change the retaining wall in order to rebuild the driveway leading from the school house to Dietrich Cottage. It cost us a considerable sum of money to do this, but we felt it had to be done to make the driveway complete.

While the work was in progress we received a letter stating that a certain sum of money was on hand to be used for something at Bethany. The Superintendent suggested to the parties interested that this money be used toward paying the expenses of rebuilding this stone wall.

(Continued on page 23)



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## EDITORIAL

### OUR CLASSICAL APPORTIONMENT (A Pastor Speaks)

The Classical Apportionment is the largest benevolent budget that comes before the people of the Reformed Church. This is the most needed sum that our people are challenged to give. A few of the objects that are of most importance are Home Missions, Foreign Missions, Beneficiary and Religious Education, Ministerial Relief, and Contingent Expenses. It is generally conceded that the raising of these sums, called our Apportionment, is the duty of the whole Church. Every Church member can help the work of the Church along by making his contributions regularly at the Lord's Day worship.

Suppose every one of our baptized and communicant members would contribute regularly and systematically to our Apportionment Budget according to the following plan: Let each baptized, but unconfirmed, member contribute two cents per week regularly for one year. Let each communicant member give one and one half cents per day throughout the year. Even though this seems triflingly small and as a daily duty a service that could not be much less, yet in one year's time do you know that this plan of giving would put the largest sum of benevolent moneys into the treasury of our Church that has ever yet been given? *It would mean a sum of more than \$2,075,000.*

Looking at our Apportionments in this way, it seems to me that we are challenged by the Church to do only that which is possible. To give regularly and systematically, makes large giving in a year's time possible. One day's giving is a mere trifle, and yet our Church has not measured up to that which seems so small, *no*, not in any year of her history. I am speaking now of our benevolent moneys only.

Should not the call of God be heard by some one at this time of our Church's need and summon our choice laymen who will work with and urge our ministers to lead the way, in a special effort to do a 100% work on the Church's Classical Apportionment? *This cannot be done by our secretaries and superintendents in Philadelphia. It must be done in the individual charge.* Ministers and Consistories should set the example before the congregation in liberal giving. They cannot afford *not* to do so.

We naturally feel and think that paying our Apportionment is not only a privilege, but a *duty*, a duty more so now

than ever heretofore. The Apportionment means more now than it meant in past years. We are doing a larger work now with our Apportionment than we ever did in all our history.

Should not the *minister* urge the raising of the full amount? Let the minister, for example, think of what raising his Apportionment means. We have 280 home missions. We have almost 500 workmen in the foreign field. Now when the minister raises his Apportionment, he works through all these agencies of the Church that receive help from the Classical Apportionment.

The average preacher may do a greater work by paying his Apportionment than he can do by doing his best pulpit work. In raising our Apportionments in self-sustaining charges, we stand back of all those employed in Home and Foreign Mission work. The Apportionment I raise may represent a stronger proclamation of the gospel than I am capable of preaching from the pulpit. Then why should not every Reformed minister do his best to raise his benevolent budget in full? —S. U. WAUGAMAN.

*Osterburg, Pa.*

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### GOD OR ATOM?

"Wings Over Europe," is the title of a new play in New York, and it appears to be a discourse on "the atomic theory." It pictures the atom as the source of all energy, the unseen thing which moves the universe by its disintegration. The atom, which thus moves in a mysterious way its wonders to perform, is the "scientist's substitute for divinity," and there are those who regard the scientist's faith in the atom to be just as simple, as profound and as inexplicable as the Fundamentalists' faith in the book of Genesis. No one has really seen an atom, yet scientists will tell you with an appalling assurance that they can measure that unseeable thing with absolute accuracy.

One does not usually turn to dramatic critics for a defense of religion, but it is interesting to see the reaction by Mr. St. John Ervine to this drama. He admits that the play is singularly stimulating, even if it only stirs questions in one's mind. "How ridiculous I should seem to the authors of this play," he writes, "if I asserted my simple belief that an All-powerful God could make the world in six days, or in six seconds, if He chose to do so. Yet to



them there seems nothing at all absurd in the belief that a fallible human being might transmute lead into gold and wreck the universe in a moment by means of a disintegrating atom that no person has seen or ever may see. Are the assumptions of the scientists more reasonable than the assumptions of the simple? Are they not, indeed, less reasonable? *Do we cease to be ridiculous when we abandon our belief in an Almighty God for a belief in an almighty atom?* Is the faith of Einstein more firmly founded than the faith of General Booth? It is an encouraging symptom when men increasingly discover that dogmatism and bigotry are not confined to theology, but are all too common in every department of human thinking.

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### TAX-FREE PARSONAGES

Attention is called to a letter in this issue from a Committee of Chicago Classis, which is seeking relief from taxation on parsonages. The movement to provide suitable homes for pastors surely deserves every encouragement, and there seems to be no good reason why the residences of pastors should be taxed when the Church edifices are exempt. If amendments to State Constitutions are required, it will doubtless be a long and laborious process, requiring no little agitation and education. But if all who believe in this will lend a hand, results are bound to follow in due time.

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### WHAT DISCOURAGES PASTORS

One of the best parish papers which reaches this office contains a very interesting department, under the heading, "We Question the Minister," in which is presented each month an interview between the editor of the paper and the pastor of the congregation. In the November issue, the editor asked the question, "What is it that discourages you most?" "Why, that is easy," the pastor replied; "what discourages me more than anything else is the fact that so many of our people do not come to Church, or come so very seldom. I am frank to say that this condition takes the heart out of me at times and makes me weary in body and soul. Much of our time, energy, money and prayers go to hold in line those who are half indifferent. If our people come to Church, we can make progress in the Kingdom. Otherwise we cannot. Some of those members who were very helpful and friendly to the minister when he first came and who then attended Church regularly, now come but seldom, and cannot be counted on for much support. Whatever the reason for this may be, let me assure you that it pains and grieves me more than I let on or than these members know. Then, too, I find it very hard, because of all the multitudinous duties that rest on me, to find time for reading and studying. Without reading and study any minister will grow stale and musty. When I try hard as I can to reserve time for study and discover, as I so often do, that it is impossible—then I confess I am inclined to be discouraged and fear myself slipping into a dull, dry and uninteresting old age. And what Church wants to keep a minister who is all that?"

This candid pastor admitted that there are good and honorable reasons why some of the people cannot come to Church regularly, and why some who are tied down all week want to take advantage of the opportunity to go away occasionally on Sunday, but then there are "many who stay away month after month and seem to think of the Lord only once or twice a year." Their continued absence is "discouraging and heart-breaking."

We believe that he is undoubtedly voicing the feelings of thousands of ministers all over this land, in his description of the disheartening influence of empty pews. We believe we are correct also in thinking that "the trouble at bottom is that these members have no adequate conception of what it means to be a Church member, nor what the privileges of a Church member are. It should be regarded as self-evident that to belong to a Church means to come to Church."

What a blessing it would be if all our Church members were gripped by the conviction of a Theodore Roosevelt,

who felt that when public worship was conducted in the sanctuary, "*the members of the congregation had just the same obligation to be present as a soldier has when his regiment is at drill.*"

The same minister above quoted was asked, "Would it help very much in the work of the Church if all our members attended regularly?", and as his face lighted up, he replied: "It would help tremendously—far more than our members realize. If all our people attended regularly many minor problems which now harass us, such as knowing where the money is to come from to pay our bills and where we are to get workers, would be solved. And how our community would be impressed if it saw our Church filled to the doors every Sunday! Those outside the Church would begin to believe that to be a Christian means something, after all."

Yes, this devoted pastor is right. Unless we can get a larger percentage of regularity in Churchgoing, we can hardly expect Protestantism to win out in America. We must somehow reach the consciences of these easy-going Church folk who are setting such an evil example to their children and their fellow-members, and by their oft-repeated absences are so disheartening our pastors and lowering the morale of our congregations. What they are doing is really treasonable to the best interests of both Church and State. Both as citizens of the Republic and of the Kingdom of God, they are manifesting a lamentable lack of sturdy patriotism.

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### THE NEGRO AND THE CHURCH

According to Government statistics, there were in the United States, in 1926, 42,585 Churches with a colored membership of 5,203,487. This total is made up of 24 exclusively colored denominations of 36,505 Churches and 4,558,795 members. In 6,080 Churches in 30 white denominations there are 644,692 colored members. The total expenditures for the year were \$43,024,259, and the value of Church edifices was \$205,782,628. While it may be regarded as encouraging that so much has been accomplished in the years which have elapsed since the Civil War, one of the most obvious features of this report is the measure of segregation in our religious work which appears.

At the recent meeting of the Federal Council of the Churches, an eloquent plea was made by the distinguished negro educator, Dr. Mordecai Johnson, in which he emphasized the fact that race relations have fallen practically into the same channels in the north as in the south, and that Christians and non-Christians do not differ visibly in their attitude toward the problem.

The MESSENGER has, on previous occasions, referred to the discrimination practiced against negroes in industry, in educational advantages, in social courtesies, living conditions, etc., but Dr. Johnson laid special stress upon the *segregation practiced in religion*. It is not easy to deny his repeated assertions that *segregation means discrimination*, and that by refusing membership in a Christian Church to colored people, you are in a true sense robbing them of a large measure of the Christian heritage and tradition, and subjecting them to less wholesome conditions. Negroes are welcome in the white Churches of the South only as janitors or at funerals, he declares. A Church that will consecrate a man and his wife and send them thousands of miles away to live among negroes without white companionship, confident that they can keep the faith, will hold a meeting to protest when one colored family moves into its section of the city. A Church in Chicago is said to bear this sign: "This is a white Church. Let those Christians who have white faces come hither to worship the Lord." In New York City 500 negroes teach the children of the city, regardless of race, and even the Democratic party admits them to its councils. But where is the Church that will receive a negro as a communicant? The Church of Christ has for the most part become a segregated Church, in which colored people are not wanted. Theological seminaries are chary about accepting any considerable number of colored candidates for the ministry. Such institu-



tions for colored students are of a distinctly inferior type. As a result, only about 75 of the young colored men of the land are in these colored seminaries. The situation is a most unfortunate one. It is a revelation of the persistence and sinister power of racial prejudice, even in the Church of Christ. Can we doubt that it is a grief to the heart of our Lord?

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### ON THE MINUTE

Dr. Charles E. Jefferson, so long the successful pastor of the Broadway Tabernacle, New York, is a firm believer in the grace of punctuality. As the time for New Year resolutions approaches, read this from his pen:

"New York City is not without its encouragements and consolations. One of the trials of a New Yorker is the dilatoriness of his fellow citizens. A large proportion of them arrive at every function late. Hardly anything starts on time. The theaters advertise an hour and keep their audiences waiting. Luncheons and dinners are announced for a certain time which seems to be forgotten by the person in charge. Committees seldom get together at the time suggested by the chairman. The loss of time through carelessness and slipshod ways of conducting things, wears on the nerves and leaves many of us in a state of bad humor. There are a few places at which some attention is still paid to the clock. A few institutions still keep their promise to the public. For instance, one finds solace and refreshment when he takes his place in a railway train in the Grand Central station and finds the train starting promptly on the minute. The experience comes like a gift from heaven. It awakens in one a fresh hope for the world. It shows that a few mortals still survive who know the value of time and who have a conscience which is sensitive to the movements of the hands on a clock. We live in a punctual universe. Water boils punctually at a degree of heat which the world can count on. The sun rises and sets so punctually that the almanac makers can predict it to the minute. The tides can be depended on with great confidence and so can the eclipses. The heavens and the earth are run by a time-keeper who never begins anything late. We owe more than we think to our railroad companies which have taken a hint from the Eternal, and which remind us by their example that in this hurly-burly, helter-skelter, pell-mell aggregation of human beings, the virtue of punctuality still survives."

We wish we could add that the appointment for worship in our Churches could be relied upon to be as promptly "on the minute" as the best railroad trains. Of some congregations it is true, because *the minister starts on time, whether his people are on hand or not*. Among Church-goers there are, to be sure, some chronic late-comers, who never learned to see the "I Am Early" sign in the Church School. But others have fallen into bad habits because of the pastor's careless example. When the pastor habitually arrives and starts late, it does not take long for the people to conclude that it is unlikely the worship will begin on time. The writer's father, through a ministry of half a century, trained his people to know that when announcement was made that the service would begin at 10.30, that meant 10.30. In consequence, the members usually arrived on time. We cannot but believe that this is more than a useful habit; it is a solemn duty.

And having started on time, it is well also to quit on time. Usually "overtime" is more harmful than helpful. Some services are dragged out interminably on the slightest excuse, and folks are not to be blamed for thinking that a lack of punctuality is as bad at one end as at the other.

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### MISMATED TWINS

As this is written, a few days before Christmas, the newspapers report that the rivalry between the Kellogg Pact and the Naval Bill is growing daily more intense and leaders of the United States Senate are trying desper-

ately to effect a compromise agreement by which both will be approved at an early date, "before the advocates of peace get into war with the advocates of 15 cruisers." We are told that even the Senators are moved by a feeling that the Senate is about to announce to the world *an incongruous pair of twins bearing traces of a mixed parentage*. One correspondent writes: "Senators know they are about to offer an opening to those in Europe who specialize in ridicule of America. They wish this opportunity could be averted, yet they do not see how, since the Administration is pressing strongly for both measures and is not willing to permit delay of either. This, we are told, puts the Senate in an uncomfortable frame of mind."

It may be said that Europeans could hardly take more serious exception to the contemplated passing of both bills than has been taken by leaders of thought in America, in the scathing indictments penned by such University Presidents as Dr. Hibben, of Princeton, and Dr. Butler, of Columbia, or by such religious leaders as Drs. Coffin, Cadman, Fosdick, Niebuhr, Rabbi Wise, and hundreds of others. Rabbi Wise goes so far as to say: "Better that the Multilateral Treaty never be ratified by the Senate than that acceptance be followed by the appropriation of a huge naval appropriation which will shake the faith of Europeans in our sincerity." President Butler adds: "To insist on naval expansion now, with the ink on the Pact of Paris hardly dry, would be worse than a travesty; it would be the most complete confession of national insincerity. Unless all men and all governments are liars, the nations have gotten rid of the necessity for huge standing armies, powerful navies, bombing planes, stores of poison gas, and the whole gospel of preparedness for a war which is promised never to be fought. *The Pact of Paris makes continuing naval rivalry not only ridiculous but wicked.*"

In a memorial presented to the Senate over 300 leaders of organizations favoring world peace demand ratification of the agreement renouncing war and the defeat of the bill authorizing the building of additional battleships. They declare: "We believe that the wholesome effect of the pact will be largely nullified if the nation which first proposed it *expresses lack of confidence in its efficacy by increasing its own armament.*"

President Coolidge, in his Armistice Day address, and later in his message to the Congress, protested that he saw no contradiction between the cruiser program and the ratification of the treaty. He does not regard the Naval Bill as a threat of war or aggression, or a move for naval competition, but rather as a moderate, non-competitive and necessary contribution to national defense. He regards the cruisers as representing not additions but replacements, and intimates that cruisers are designed not for aggressive war but rather for the protection of commerce. However correct the President may be theoretically and technically, there can be no doubt of the unhappy effect of his pronouncements in other nations. A number of our foreign missionaries have written to this office concerning this unfortunate reaction and several have sent us editorials from *The Japan Times*, for example, which find Mr. Coolidge's position "discordant, untimely and psychologically unsound." Indeed, the statement is regarded as "an enunciation of dollar imperialism, the backing up of American enforcements with guns and marines." But there are not a few American newspapers which regard every opponent of the cruiser bill as a pacifist propagandist, ready to slander his own country and endanger its security. These papers are also quite eager to profess that, if the Kellogg treaty dies in the Senate, it will perish from strangulation through the activities of its misguided friends. Surely this is a time which we should be much in prayer, that these great decisions should not be made through haggling and pettiness and fear, but that there may be *the moral audacity of a great faith*. If America is great enough to lead the way upon her own initiative, there is no country in all the world which would



not be forced to follow. It will be difficult to make anybody believe that we are honest in the pursuit of peace so long as we go on with huge armaments in the face of our pledged word. Any pact we may sign under such circumstances is likely to be regarded as a mockery and a sham. America at her unselfish best exerts an influence that is overwhelming and invincible; at her selfish worst she can only trail along, impotent and unpersuasive.

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### STUDENT HOLIDAYS

Many thousands of the boys and girls of our land are now "home from school" to enjoy the happy holiday season. It is a time of great importance, not only to fathers and mothers but to these young people in whom so many hopes and prayers are centered. In some cases we may expect the homes to reinforce the influence and work of the schools; in other cases, alas, they will run counter to it and both in precept and in example seem to set at naught much of the stricter discipline and regimen of school life.

One of the wisest and kindest counsels to young folks we have seen is that written to his boys by the Headmaster of Mercersburg, Dr. Boyd Edwards: "For every son of Mercersburg I want to wish a Christmas so merry and joyous in such a great sense that it will make every Mercersburg father and mother happy too. We little realize how much our absence from home throughout so large a part of the years costs in many ways besides the financial. There ought to be something about the homecoming of every one of us which will repay them thousands of times, bringing something to make them proud, confident and content. Those fathers and mothers are living mostly for us, in the sense that our honorable success can alone fulfill their highest hopes. *It is great for a son to go home for Christmas in such a spirit that those who love him best see their dearest dreams coming true.* This is the first Christmas I have known when my boyhood home lacked the beautiful mother-greeting at the open door, and the blessing of her gentleness expressed in every look and word. It turns my thoughts back very tenderly to that first Christmas vacation of my college days. There never will be another quite like your first Christmas vacation at home. How earnestly I hope you may all enjoy it so that every memory of it shall warm your heart so long as you live. Keep it ever in the back of your mind that wherever you are known, you bear the honor of the name of your home and of your school. Cherish it, uphold it, make it finer still. The honor of a home and of a school lies chiefly in the character of its sons. Defend it wherever you are; if necessary fight for it, even against yourself. On Christmas Day think quietly of those through whom your greatest opportunity and privileges were made possible. Think gratefully of that noble Great-Heart now at rest, whose faith in youth made him strong to build for them this great opportunity each one of us is building still. We call it Mercersburg Academy, but we truly know it to be the Honor of Us All and our noblest gateway into life on high levels of strength and service."

Doubtless it is just as needful to venture a word of advice to parents, as it is to counsel their sons and daughters, if the Christmas holidays are to be so utilized that all its experiences will be joyous and all its memories will be glad. Alfred E. Stearns, Headmaster of Philips Andover Academy, recently complained: "I do not know what has happened to our parents. I have never known the tendency to be so little for drink away from home as it is today. All of us Headmasters agree on that point. But when the boys go home they not only have an opportunity to drink, but are oftentimes encouraged to do so." It is not pleasant, especially at this happy season, to remember that one's most dangerous enemies may be those of his own household; neither is it safe to close our eyes to this weighty fact. Too many Americans have not learned that holidays should be devoted not to dissipation, but to recuperation.

## The Parables of Saged the Sage

### THE PARABLE OF THE TRANSLATED INSCRIPTION

I stood in a Museum, and a friend was with me. And we beheld certain Inscribed Stones that had come down from a Remote Antiquity. And some of the Inscriptions were in Latin and some were in Greek and some were in Other Tongues. And my friend spake unto me, and inquired, saying, Canst thou Decipher these Inscriptions, and dost thou comprehend their Meaning?

And I said, The spirit of the Lord transported me into the Future, even unto the Year of our Lord, Four thousand and nine hundred and a score and nine. And the place where I stood was at the mouth of the river that Henry Hudson discovered, and upon the Island of Manhattan, which had been sunken under the Sea for Two Thousand years, and been cast up again. And I wandered with the Scientific Men who were poking among the Desolate Ruins. And they found no Books, for they had all perished, nor any other Literary Marks of a Civilization of this Era save one Fragment from a Newspaper that had been wrapped around a Cork and was sealed in the neck of a Glass Bottle. And upon the Fragment they were able to make out certain Words. And by means of their Dictionaries and Grammars of Dead Languages, thus did they transliterate the inscription, namely,

Sullivan slugged the ball for all he was worth, and ran to first.

And at first it meant as much to them as these inscriptions mean to us. But they were men of Scholarship and of Diligent Research. And they spent certain Months in their Labor, and reached this Decision:

Sullivan is a Proper Noun, and presumably in the Third Person Singular. He was probably a Billionaire, for none others were then accounted of sufficient importance to get their names into the papers. Slug is a verb derived from a noun. It is in the past tense, and agreeth with its subject, Sullivan. The noun from which it is derived is slug, which was a creeping thing like unto a snail, and in that day when they ate Oysters and Clams and other suchlike food the slug was doubtless esteemed a rarity. The word the is a definite article, belonging unto the noun that followeth, the said noun being ball, and it doth indicate a particular and well-known ball. Ball is a common noun, in the accusative, and is object of the verb slug. A ball was a party at which the entertainments were dancing and feasting. The ball referred to is evidently a ball that was famous and Sullivan was the host. The words for all he was worth refer to the wealth of Sullivan and to his lavish expenditure. It would appear that in that period of vulgar and ostentatious extravagance Sullivan spent more than he could afford to spend upon the ball and became financially embarrassed in consequence. First is the name of the city in Canada to which Sullivan fled to escape from his creditors.

Thereupon did all the wise and learned men proceed to reconstruct the period from which the newspaper came, even the period wherein we now are living, and they set forth that as successful Business Men in America were in the habit of marrying their daughters to Foreign Princes, Sullivan's daughter was at that ball married to the Prince of Abyssinia, and they stacked up the History of America and Abyssinia around the Ball which Sullivan slugged.

Now my friend to whom I delivered this Learned Dissertation inquired of me, saying, Dost thou suppose that our learned men make blunders such as that?

And I said, If I were a learned man and knew, I would not give away any of the secrets of my craft.



## The Outreach of the Christmas Spirit

RICHARD K. MORTON

The birth of Christ brought into the economy of life an element of something gloriously new, transcending, beautiful, and powerful. Christmas gives new purpose to joy and sympathy; it gathers beautiful old ceremonies and customs, many of them from the north German paganism of early times, around a new religious story. It was the crowning episode in the expectation of the coming of some one who would lift the people out of the religious indifferentism and legalism into which they had fallen. It re-emphasized childhood, and we make a great mistake to project back to the first Christmas ideas about the Child which were not at all present on the first Christmas. The legalism of the time has also been much exaggerated, but there can be no question of the value to the religion of the time of this startling, transforming episode of the birth of Christ.

The weeks that follow Christmas are at hand, and this great day is of little importance if it does not start us out on a new life—full of new joy, sympathy, hope, thanksgiving, purpose, and power. Poor indeed are those to whom Christmas has more of a business importance than any other—in relieving them of work, or in bringing holiday trade. Poor indeed, also, are those who enjoy the songs, music, programs, and gifts and decorations that abound, and never think of the reason for all this.

The spirit of Christmas, however, has reached out into many lands and into all aspects of life.

A traveler would not find it hard to think of Christmas as he beholds the glory of St. Mark's Square in Venice at night. Or he might think of what it would do to the glorious city of minarets, Constantinople. This majestic ancient city pierces the sky with hundreds of slim high minarets above the mosques. What if all these were to be Church steeples, symbolizing the spirit of those who had erected them? When one rereads the Christmas story he may perhaps think that it is also a new factor in human life in the sense that it gives us a better criterion for judging and measuring life. It is a standard to which all life can be subjected. It enables man to do in his thought something similar to what the traveler does when he goes out to the high suburb of Florence, Italy, known as Fiesole, and looks back down upon the famous city with its unique Duomo, or cathedral, of black and white inlaid marble.

The Christmas story gives us guidance and assurance. Whatever may be the academic problems involved in it, there is no question that it inspires and helps and stimulates us all. As a traveler, not long ago, I had to go to a distant section of a foreign city. Going up to a taxi stand I chose a driver at random. I soon found that I had picked probably the worst driver in the entire country—he was too young, he had a large clumsy old car, he knew lit-

tle about driving, and apparently even less about the city, where I wanted to go, and his own language. Added to this, he could not read! Following our own willful ways in life, we are often led on such a circuitous and aimless way as this.

In foreign lands we see so many people living in disease and poverty. To give them a few coins on the street corner would not do them much good, but to build up social agencies and a civic spirit which will forever remedy these terrible conditions is the way the Christmas spirit would work.

The beauty of the Christmas story is like that of the views from the hills as one

motors from Jerusalem to Damascus or skirts the lofty seaside cliffs of Italy from Naples to Amalfi. It is like that of the great cathedral at Milan, from the lofty tower of which one can see the entire countryside unrolled. It is like beholding the awesome beauty of the Swiss mountains, dipping their massive bases into smooth limpid lakes. But the beauty of these mountains is so great because they are set into a background of other beautiful works of Nature. The life of Christ, set into the background of human life, stands forth so great because of the transformations it works in us and all our fellow men.

The Christmas spirit finds expression in Northern European countries in the attempt of some cities to provide free ground outside their limits upon which workmen can build colorful little summer houses and till a generous space of adjacent ground. Here, without charge, they may live a wholesome and refreshing life, away from the city, during the summer, and at the same time supplement their incomes. As one looks at large colonies of these beautiful little houses outside Stockholm, Sweden, one is ready to believe that some attempt is being made to carry the Christmas spirit throughout the year and to meet real social problems.

In Germany a traveler met, upon the steep slope of a tree-canopied hill, an old peasant woman carrying a bundle of fagots for her little fire. Her body seemed racked with pain, and she moved slowly and with great difficulty. The traveler uttered just a few words of kind sympathy, and the bundle seemed to become less heavy to her, and the way less steep. It is the spirit of human sympathy which needs to be carried forward throughout all the weeks that are before us.

It is our privilege to make the days following Christmas days of self-improvement and of the deepening of the stream of spiritual life, to help make the Christmas story known to all, and to establish the leadership of Christ in every human heart.

In a very real sense men are asking today, "Where is He that is born King of the Jews?" What shall they be answered? Many there are, too, who can say with the Wise Men, "For we have seen His star in the east, and are come to worship Him." How real His guiding star can be in human life today, and how great is our need to go to worship Him!

When we have humbly hastened to His manger and have learned something of the greatness of this event, and have resolved to make Him known to all men, we too have heard the good tidings of great joy, and the glory of the Lord seems to shine round about us, and we seem to hear the multitudes of the heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men."

### GIVE

Give, give, give, give!  
This is the time freely to give.  
Give to the sick, give to the poor,  
Give to the stranger at your door.  
Give from the fulness of your heart,  
Give a kind thought, give a fresh start.  
Give to the sorrowful, weary and worn,  
Give a new lilt to someone forlorn.  
Give a fine gift of sweet surprise,  
Give to bring luster to someone's eyes.  
Give without stint, give of your best,  
Give of your treasure, give with a zest.  
Give with a loving word and smile,  
Give from your purse a gift worthwhile.  
Give to a neighbor, give good cheer,  
Give of yourself each day in the year.  
Give to the lonely, give to the blind,  
Give with a generous hand and mind.  
Give to brighten some shut-in life,  
Give to bring respite from daily strife.  
Give in the spirit of unselfed love,  
Give of your bounty sent down from above.  
Give to a foe and make him a friend,  
Give of your joy and new happiness lend.  
Give of your counsel, give of your praise,  
Give to make this the happiest of days.  
Give of your peace and good will to men,  
Give and still give, again and again.  
Give of your faith in God supreme,  
Give and make giving your daily theme.  
Give to the utmost, though thanks be few,  
Give since Christ gave all for you!

—Grenville Kleiser.

## Bearing the Marks of Service

(An Old Year Meditation)

By "Now and Then"

Gal. 6: 17. *Henceforth let no man trouble me; for I bear branded on my body the marks of Jesus*

St. Paul's heroic and sublimely successful efforts to live his life for Christ cost him untold trials and afflictions. Beatings, stonings, storms, shipwreck, however, were soon forgotten, but the continuous assaults made upon him by his enemies, who sought to discredit his apostleship and nullify his

teachings, were such distressing irritants, that at last he can bear it no longer, and he bids all men trouble him no more. He knew Him in whom he believed. He knew his divine ordination was valid, and furthermore he bore branded on his body the marks of Jesus.

St. Paul often thought of himself as a slave of Jesus. Possibly, as he warned all men to trouble him no more, he became keenly conscious of the marks left on his body by the beatings he had received; the marks of the stones which struck him; the bruises received in his journeys to pro-



claim to the world his Master, Jesus, as the Saviour of men, the "hope of Israel." He was branded for Christ.

He bore on his body the most distinguished service marks it ever has been the privilege and honor of man to bear.

Everyone is pleased to have some mark for service which has been honorably rendered. It is a perfectly proper pleasure. The employes of great service corporations take pleasure in the gold braid stripes which adorn the sleeves of their coats. The service marks of our soldiers and sailors are highly cherished, and they should be.

But there are marks of service which are not made of gold braid, or red velvet, or bronze. Real service of whatever kind leaves its marks. No one can render honest, faithful service without marking himself.

One glorious autumn day I passed by an humble home. Sitting on a rocking chair, on the porch, was an old wrinkled and withered woman—fast asleep. At her feet curled her cat—fast asleep. The sun's rays were lengthening and the falling leaves of a near-by tree were being blown gently around and upon her. It was autumn indeed, but the thin gray hair, the wrinkled hands and the furrowed brow were the marks of the service of motherhood.

"As a lighted candle  
In a Holy place,  
So is the beauty  
Of an aged face.

As the spent radiance  
Of a winter's sun,  
So is a woman  
With her travail done.

Her brood gone from her,  
And her thoughts as still  
As the cool waters  
Under a ruined mill."

I passed a man, worn and poor. His looks betrayed his anxious thoughts for the morrow. His hands were large, red and gnarled. Those hands bore the brands of hard, humble service.

Within an office window I saw the face of a man on the mountain-top of life. That

face bore the marks of prosperity and happiness, but one could easily see the brands of service standing out clearly.

In the street car I sat beside a maiden, young and frail. Her face pure and bright, but muscles tense and eyes that ever seemed peering into a fateful future. She bore the brands of service, mayhap the service of the family bread winner.

And so as men and women pass by, one by one, we can see the marks of service, and all can be justly proud of their service marks. Their service marks came unsought. They could not refuse them; they could not escape them.

Yet many serve that they may receive a mark of some kind. How many men and women will work hard at some trivial affair that they may win a little praise or a little prize!

Countless men and women bear the marks for service in business, in the home, the school, the mill, the factory, but not all can show the greatest of all service marks—the marks of service for Jesus Christ.

Service for Christ leaves its marks in many ways. Sometimes it is the rugged cross above a martyr's grave. Sometimes there is stamped on the countenance the marks of Christlike service. Sometimes the will and disposition to look on all with love, tolerance and friendship are the marks. Sometimes the marks are deeds, and sometimes the brand is on the body.

The brand of service for Christ cannot be found on any man or woman unless within his or her heart there is the sincere and earnest desire to serve, and also the actual service. True service marks come because of a love for service. Hypocritical, unwilling service leaves no mark. Some thing of our life must be given to Christ, and the greater and more costly the giving the deeper and more precious are the marks.

One time a gentleman, referring to a man who had spent his life in Christlike service for humanity, said: "I would give ten thousand dollars to have a face like that man." "My friend," replied his companion, "that man gave his life to get that face."

The marks of service for Christ cannot be purchased.

Thousands of Christians attend the services of the Church, but they enter the Church with the brand of the world upon them and they leave the Church with the brand of the world.

Many a man is flattered when he hears that he has been spoken of as "bearing the marks of a business man." Many a woman is dazingly delighted when it is said of her, "she bears the stamp of a social leader." But of how many do we hear the remark, "he bears the marks of service for Christ."

And yet the greatest, the most glorious, the eternal marks of service are the marks of service for Christ.

It matters not whence, where or how that service is rendered. If it is sincere, willing, loving service for Christ, the marks will be given.

Jesus had His marks for His service to mankind. Marks of service for His Father. They were on His hands, His feet, His side, His brow.

One time a monk prayed that he might have the marks of Jesus on his hands and on his feet. For months he prayed daily and nightly for these marks, and daily he would look at his hands and feet to see if the blood-red marks were appearing. One night he had a vision. He saw Christ. Beside Him stood an angel. And the angel spake to him and said: "Thou wouldst have the marks of Jesus on thy hands and feet, but before thou canst have those marks thou must have this mark." And the angel opened the robe of Jesus and showed him the mark of the cross on His shoulder.

That is a significant mark, which not only the monk, but the world seems to have forgotten—the mark on the shoulder. How many can say they have the mark of Jesus on their shoulder.

He who would have that mark upon his shoulder, let him hear the words of Jesus, "Let him deny himself, take up his cross and follow Me." And if he does this, ere long he will have the mark of Jesus on his shoulder and on his hands and on his feet.

## Prohibition and the New York Press

DR. CHARLES E. JEFFERSON

(In his parish monthly, the "Broadway Tabernacle Tidings," the distinguished pastor of the Tabernacle has a searching editorial with regard to the recent Presidential election, with the outcome of which, he says, Prohibition had a lot to do—more than any other one factor. He declares that when a paper says that Prohibition "played an insignificant part" in the election, it reveals to the world what kind of an editor that paper has; "he is blind in one eye." Dr. Jefferson then proceeds to give the following castigation to metropolitan journalists):

"The worst piece of misrepresentation ever perpetrated upon a community by its public press is that which is being carried on by the daily papers of New York City. They do not deceive by what they print, but by what they refuse to print. It is not by what they say that they mislead, but by what they do not say. Most that they print is true, but it is not the truth because other true things are suppressed. A journalist can continuously deceive the public by the way in which he sifts the news. The New York papers habitually play up the seamy side of Prohibition. The bootleggers are next to the bandits their most entertaining heroes. Deaths from wood alcohol are especially welcome for they sometimes make first page copy for several days. Is there any blunder on the

part of a Prohibition agent or is there any failure at any point in the administration of the Prohibition Bureau, this always gets big headlines. Should any victory be won or any improvement in social conditions come to the surface, this is tucked away in small type on an inside page. The outside page of a New York paper is sacred to the failure of Prohibition. From the journalistic standpoint this failure is good news.

"Our daily papers systematically poison us. They owe it to us to give us full and authentic account of the progress which Prohibition has made and is making, but this they refuse to do. There are thousands of New Yorkers who are not at all dependent on the New York dailies for their knowledge of what is going on in the world, and these men and women are amazed that one of the greatest movements in modern history should be steadily pooh-poohed or ignored by men who are supposed to exist for the express purpose of keeping the public posted in regard to what most worth while is going on. To read our New York papers one would suppose that bootlegging began with the advent of Prohibition. But this is not so. One would think that college men are now drinking for the first time. But this is not so. One would think that there was no lawlessness in the United States until the passage of

the 18th Amendment. But this is not so. One would infer that men are dying from drugged alcohol for the first time. But this is not so. One would conclude that more liquor is now sold than ever before. But this is not so. One would surmise that the sentiment against Prohibition is steadily rising. But this is not so. One would suppose that Congress is about ready to sanction light wines and beer. But this is not so. After each election Congress is still drier than it was. One would feel sure that the Association Against Prohibition is just on the point of accomplishing something. But this is not so. One would draw the conclusion that popular sentiment is overwhelmingly against the bigots and fanatics who believe in Prohibition. But this is not so. The New York papers do not give us the situation as it is. They make a face at the Anti-Saloon League nearly every morning wishing us to think that that institution is a monster of such frightful mien that to be hated it needs only to be seen. The leaders of the League have not always been wise. But their blunders are not more egregious than many committed by New York journalists.

"It is a good thing that we have elections now and then just to remind us of the direction in which the currents of American thought and life are flowing. The Bowery is only a small part of our Re-



public. New Yorkers are on the whole the least posted of any people in America on the subject of Prohibition. There is a distinguished New Yorker notorious for his wetness who went to Kansas City, certain of making an impression on the Republican Convention. He unfolded his little scheme and they brushed him aside as an impertinent mosquito and proceeded to pass this resolution: 'The Republican party pledges itself and its nominees to the observance and vigorous enforcement of the 18th Amendment.' A crowd of New Yorkers went to Houston convinced they could keep the Democratic party from committing itself to Prohibition. They worked day and night and moved heaven and earth to accomplish their end, and this is what

the convention said: 'This convention pledges itself and its nominees to the dishonest effort to enforce the 18th Amendment.' Both conventions refused to listen to the wets of New York. Governor Smith shouted from the housetop again and again, 'I want the Volstead Act repealed. I want the 18th Amendment altered,' whereas Mr. Hoover said in a tone distinctly audible to every American ear, 'I do not favor the repeal of the 18th Amendment. Our country has deliberately undertaken a great social and economic experiment, noble in motive and far reaching in purpose. It must be worked out constructively.' When the ballots were counted Mr. Hoover had 444 electoral votes and Governor Smith had 87.

"Let us read then our New York papers on the subject of Prohibition with mingled amazement and amusement. Their course is specially interesting because it throws light on the type of men who forge to the front in the journalistic world. They are not on the whole idealists—although now and then an idealist slips in—they are not reliable interpreters of the deepest things which are taking place. They have in their hands the telephone and the telegraph and the wireless and the radio and yet they often fail to hear of the most important things which are going on. On a point now and then they are blind leaders of the blind and get their readers into a ditch."

## An Appeal to the Press of the Country

PROFESSOR THOMAS N. CARVER

(Thomas Nixon Carver, Professor of Political Science, Harvard University, addressed the press of the country and especially the press opposed to the Eighteenth Amendment at a luncheon at the City Club, Boston, held Dec. 10, under the auspices of the Manufacturers' and Business Men's Committee of the Anti-Saloon League of America, attended by 600 leading citizens of Boston and vicinity. It is a robust, patriotic plea which journalists may well heed. Dr. Carver said in part):

"An appeal to the press, especially to those editors who do not favor Prohibition. You may not be convinced by the election that the country is overwhelmingly dry. There were too many other factors in the campaign to establish that as a demonstrated fact. You must be convinced, however, that the country is not overwhelmingly wet. Prohibition was certainly one of the most talked about issues of the campaign. The outcome certainly indicates to any reasonable person that the country is not wet enough to repeal the Eighteenth Amendment or even seriously to modify the dry laws. At any rate it is not likely that any candidate for the presidency will again stake his success on a program of repeal or modification, much less on a program of nullification. To those who take the position that the country is still wet in spite of the returns there is not much that can be said. 'None is so blind as he who will not see.'"

When we consider the great personal popularity of Governor Smith, the mildness of his proposals in the way of modification, his remarkable skill as a campaigner and the vigor with which he argued for the Canadian system of dispensing liquor, we cannot find any sufficient reason for his overwhelming defeat except the fact that the country is dry or at least not wet enough to induce a majority to vote for him and his proposals. By what person or under what circumstances could a proposal for modification be more favorably presented to the American public? If Governor Smith could not make modification popular who could? Does any other candidate want to try it?

To those who despise the kind of people who constitute the majority or who voted for Mr. Hoover there is this to be said, if we are to have democracy at all we must accept the will of such majorities as we have. When we accept the fact that the government must be in the hands of the common people we must realize that these 'Babbitts,' these 'country yokels,' these Church-going people are the common people, they are the masses. If you are a Democrat at all you must accept their will in matters of government. If you are not willing to do that you should frankly advocate a monarchy, an aristocracy or the dictatorship of a minority.

To the frank and open nullificationists, there is also something to be said. If the American people are really determined actively to support the prohibitory law you are not ignoring a forgotten law. You are actively opposing your own government and its officers when you try to nullify this law. You will, in fact, if you are nullificationist, be in active rebellion against the government in its active enforcement or attempt at enforcement of the law. Do you want to put yourself in that position?

### I WONDER

I wonder if your steps, Lord, ever faltered

When the road assigned You led to grief and pain?

I wonder if You ever asked the reason, Then waited for the answer—all in vain.

I wonder if You ever felt like fleeing From the unjust hurt that you were made to bear;

Did You ever feel that all Your friends forgot You?

That e'en Your Father God, had ceased to care?

I wonder if Your poor head ever ached, Lord,

From the strain of helping others see the Light,

I wonder if Your nerves felt tired to breaking,

When You laid Your weary body down at night.

I somehow feel that You knew all the suffering

That we poor struggling souls must oft endure;

I feel that You can understand and pity;

And with Your tender love will soothe and cure!

—Grace H. Poffenberger.

If you want the American to forget the prohibitory law you will not succeed by active disobedience or defiance that will only create a more active determination. Don't try to scare the American people or their government. If you think you can by open disobedience or defiance cause the people or the government to forget or repeal a law which seems to be as popular as prohibition you have, in the language of the street, 'another think coming.'

There is only one honorable choice before you that is between insurrection and acquiescence. Active nullification of an active law amounts to insurrection. It is actively resisting the active efforts of the

government to enforce it. It is an appeal to what some have called the 'glorious right of revolution.' It is an attempt by the method of breaking heads to regain what has been lost by the method of counting heads that has been tried many times before, usually without success.

Why not acquiesce? Why not be good sports? Democrats have acquiesced in the defeat of Governor Smith as the Republicans would have acquiesced had Mr. Hoover been defeated. With almost the entire metropolitan press of the country against Prohibition, see how little influence you have had. If the Anti-Saloon League could 'put across' Prohibition and if the united power of the metropolitan press could not defeat it, or even produce any noticeable diminution in its popularity, what a humiliation that would be for the metropolitan press. As a matter of fact, the rising tide of opposition to drink is due to factors which lie deeper than Anti-Saloon Leagues or metropolitan dailies. Such agencies can accelerate or retard a movement of this kind. They can neither start nor stop it.

The tragedy of Governor Smith's astounding and overwhelming defeat lay in his utter inability to understand the American people. He simply could not believe that any considerable number of people were really dry. His surroundings made it impossible for him to see that fact. Maybe you and other editors of metropolitan dailies are in the same position. If so, God help you! If the American people are really determined to go on with Prohibition you can't stop them. You can make it more difficult of enforcement. You can compel the government to appropriate a few extra millions of dollars to put a few extra thousands of men into the enforcement work—but you can't stop it. Whatever other faults and weaknesses the American people may have, they are not cowards. They are not likely to back down just because enforcement is difficult. This is especially true of the country people, the 'country yokels,' as some find comfort in calling them. They are brought up on difficulties. They have been facing and conquering them for generations. Please note, especially, that they are not likely to back down just because you and the smart set insist on calling them bad names.

Our appeal is simply this: Don't aid and abet those who are actively breaking a law which your government is actively trying to enforce. Don't muddle the minds of your readers by confusing an active law with an obsolete law. Don't encourage anyone to think that it is either smart or clever, either courageous or honorable, to outwit your government. Don't excuse the bootlegger or his patron. Don't vilify enforcement officers who are trying to do what the law requires them to do and what



they have sworn to do. If you want to castigate any of them, try it on those who are shirking their duty. Don't caricature or cast aspersions upon those private citizens who are not only obeying the law, but

trying to help the government. This will not weaken their determination. It will only encourage law breakers and add to the cost of enforcement. In short, throw your vast influence on the side of the government and not against it. Help the gov-

ernment in the carrying out of this 'great social experiment, noble in its purpose and far-reaching in results,' or at least don't encourage active resistance to your own government."

## A Study of the Constitution

A. E. TRUXAL, D. D.

### NO. III.

What is the Reformed Church for? Why does it exist? What is any organized Church for? What is the end it is to accomplish? What is the Reformed Church to do? There is but one answer to these questions. The Reformed Church is to aid in carrying out the commission of the Lord given to His disciples, and that is to go into all the world and preach the Gospel to every creature and teach men everywhere to observe all things whatsoever the Lord has commanded. That is what every member, every congregation, every organized Church is to do. And if it does not perform its part in this work, it has no right to a Christian charter. A single member cannot do anything, a congregation by itself can do nothing. It requires an organized Church to carry out the commission of the Lord.

The Reformed Church is true to this requirement. The General Synod represents the Church as a whole, and the very first thing the constitution says to it are the words: "**The General Synod shall diligently prosecute the work of Home Missions and Foreign Missions.**" Everything else it is

to do is to be directly or indirectly a help to the first main purpose of its existence.

When the General Synod meets, it takes up the subject of Missions as the main cause for it to expound. It surveys the field—the field is the world—and determines the part the Reformed Church ought to do in saving the world. It then estimates the number of men and women and the amount of money needed for the prosecution of the work. All this is done prayerfully and conscientiously before God. The budget is divided among the seven District Synods. Each Synod then considers the subject of Missions, discusses it, prays over it, preaches on it, and divides its portion of the funds among its Classes. Each Classis takes up the subject prayerfully and considers it from all points of view, and then divides the portion of the budget assigned to it among the charges belonging to it. Then the consistories—pastors, elders and deacons—are supposed to consider the matter. They discuss missions, Home and Foreign, preach on it, have addresses made, hold missionary services on the days appointed by General Synod, and put forth faithful and conscientious efforts to gather the funds neces-

sary to meet the Apportionment assigned to the charge. Let it be understood that the stress all along is to be placed not so much on the money needed as on the cause to be prosecuted. The Classis, pastor and consistory are to lay upon the minds and hearts of the members the **cause of Missions, the cause of the Kingdom of Christ, the Cause of the Salvation of the World.** When this sentiment will be made by the operation of the Holy Spirit to grip the souls of the people, the money for the Apportionments will be forthcoming. God so loved the world that He sent His Son that the world through Him might be saved. Christians are co-workers with Christ in the salvation of the world. The Reformed Church in carrying on its missionary operations becomes a co-worker with Christ. The pastor and consistory and congregation are co-workers with Christ when they support the cause of Missions. The main portion of the Apportionments of Classis is for Missions. All that has been set forth in this article is clearly involved in the requirements of the Constitution. Another matter will claim our next attention.

## Rural Life Conditions in Akita, Japan

By the REV. I. GEORGE NACE, *Missionary to Japan*

Akita Prefecture? It is one of the geographic divisions of Japan, corresponding to one of our States. Its location is in the Tohoku, the northeastern section of the country. For miles this prefecture extends along the rugged coast of the Japan Sea. With its lakes, rivers and mountains, and with its beautiful coastline and the sea off to the west, this region is singularly picturesque.

Akita Prefecture is not so large. In area it is only one-tenth the size of Pennsylvania, but in population it is one-fifth as large, its inhabitants numbering one million. True, not all are farmers. Many are engaged in fishing, lumbering and mining. It is perhaps safe to say that 750,000 of these million inhabitants are country people.

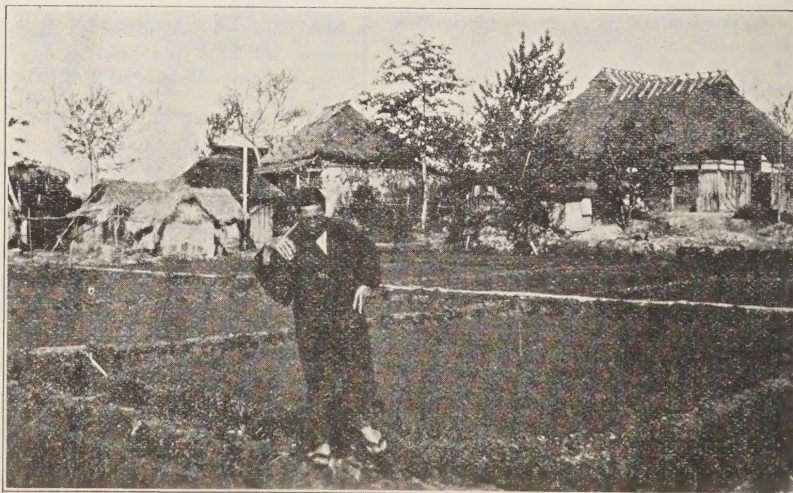
These rural folk are not scattered like our country people are. They live mostly in villages and towns, from which they go out to their fields to do their work. Their living conditions are much as they have been for several hundred years. One sees much of the primitive. The thatched roof is still quite common. During the last few years tin has been replacing the old-fashioned roof. On the whole the rural people do not take readily to new ways of living. In Akita they are especially conservative. For instance, several wear rubber boots and shoes quite generally, but the farmers of Akita preferred to wear their old-fashioned straw sandals. In many respects they are more conservative than their fellow countrymen in other districts. They speak a dialect that is not well understood by the citizens of Tokyo.

As a rule their homes are small, but their families are large, averaging seven persons to a household. Modern sanitary conditions are unknown in these rural homesteads and villages. While the Japanese

home is usually built so as to receive a maximum of sunlight and air, these rural homes are often quite dark and damp, and frightfully cold in winter time. Special precautions are taken in the fall to protect buildings from the cold winter winds. There are few outbuildings. They have some storehouses, usually plastered with mud, but they have nothing like our barns. Not infrequently domestic animals are housed under the same roof as the members of the household. In fact, the farmer does not have many animals. If he has two horses, he is rather exceptional. Such a man is considered a fairly well-to-do farmer. And there are less cows than horses. According to information given me just before we left Akita, there are

5,300 cows in the prefecture. That would mean one cow for every 190 people. Consequently, milk and butter are scarce and poor in quality.

The economic standard of the country people varies, but not much. There are few wealthy farmers in this region. It is a hand-to-mouth livelihood for the great majority of them. Most farmers are tenants on the land they cultivate. The land is owned mostly by a few absentee landlords. The relation between the landlord and tenant makes one think of feudal days. As a rule the tenant farmer carries a heavy debt. What he gets for his toil is ridiculously small. Deducting minimum costs for food, lodging and taxes from his income, he has on an average but \$25 a



The Japanese Farmer and His Farmstead



year remaining for clothing and all other purposes. From our standard we would consider most of them quite near the border line of want and suffering. A single year's crop failure or a rice famine, such as North Japan experienced some twenty years ago, can create tremendous hardship. Moreover, land values are high. Prices have not come down since the World War. Taxes are exorbitant. So the economic position of the Akita farmers is not to be envied. At one time the government tried to solve the problem by a farm loan system, to enable the farmers to buy the land they tilled. Some tried it, but found that taxes and interest charges cost more than rent, making the lot of the tenant farmer the happier one.

Rural home and village life is barren as far as recreational and social activities are concerned. What opportunities there are tend to have an unwholesome influence on the young people. Religious festivals, especially the Feast of Lanterns, which is held the latter part of the summer, afford practically the only opportunity for the sons and daughters of the countryside to meet in a social way.

Educational facilities are provided for the most out-of-the-way rural sections. The education of children from six to twelve

is compulsory. Sometimes children have to tramp a long way to school, but distance does not prevent their regular attendance. The rural people are not illiterate. They can read and write. Usually they receive a local paper, or, if there is none, one that comes from the capital city of the prefecture.

The conditions under which the farmer does his work are no less primitive than those under which he lives. Most of his work is done by hand. In his fields he has soy and kidney beans, a few cereals, and potatoes. The Akita farmer also markets a considerable amount of fruit—both Japanese and foreign pears, persimmons, plums, cherries and grapes. But the most important crop cultivated is rice. About 250,000 acres are used for this purpose. The preparation of the soil, the planting of the rice seeds, and its cultivation are done by hand. When ripe it is harvested and threshed in the same way. The fields are flooded with water, several inches deep, in which the farmer and his helpers, many of them women, stand up to their knees and stoop over to their work. It is back-breaking and demands exceptional physical energy and endurance.

The farmers of Akita are almost unacquainted with modern machinery. Some

use a very primitive type plow to dig up the soil. Then they may be seen using a small harrow to level out the surface before the rice is planted. These implements are pulled by a scrubby-looking horse or by an ox, which is not driven but led. A small hand-type threshing machine has come into use just during the last few years. In our congregation at Akita we have a member who has been trying hard to introduce the farmers to the use of small gasoline engines. They have to be educated to the use of such things.

One feels, therefore, that the conditions under which the farmer of Akita lives and works are almost intolerable. He knows almost nothing about co-operative and other schemes of marketing his products. Gradually, however, these rural people are awakening. They are being stirred up to the need of better living and working conditions. They are beginning to demand a larger share in the holding of land, and a more just return for their labor. It is of special interest to note that the outstanding leaders in the movement for better conditions among the country people are men who have received their inspiration from the Gospel of the Laborer who said, "My Father worketh hitherto." Is it not ever thus?

## Religious News from Continental Europe

BY PROFESSOR PHILIP VOLLMER, PH. D., D. D.

### 400th Anniversary of the Reformation of Basel

The ancient Swiss city of Basel is making great preparations for the 400th jubilee of the introduction of the Reformed type of the Protestant reformation into the Churches of the canton. It was on Feb. 9, 1529, when a mass meeting of the leading citizens appeared before the City Council and forced it to adopt the Reformed confession of faith. Oecolompadius was the outstanding reformer of the city. The chief celebration will be held on Jan. 27, 1929, in the old "Munster" (the Cathedral Church) and in the afternoon a dramatic presentation will be given in the largest hall of the city. On Feb. 3, the local Churches throughout the canton will celebrate.

### Ambassador Schurman Presents \$500,000 to Old Heidelberg

On Dec. 17, American affection for the oldest German university at Heidelberg found eloquent expression when the American Ambassador Schurman presented an American fund of \$500,000 for a new hall of instruction. The city was decorated with American and German flags. The entire Baden ministry and all the university authorities attended as well as President Loebe of the German Reichstag. Mr. Schurman addressed the great assemblage at the city hall as "fellow students." He recalled that early in the 19th century American students began to find their way to Heidelberg, which became for them the first favorite in Europe. He said the time had come when suitable recognition should be made of America's obligations and that learning that the university needed a new hall of instruction he thought here was a way of showing American gratitude. "A proposal to raise \$400,000," the Ambassador continued, "was first submitted to John D. Rockefeller, Jr., who pledged himself to contribute half, provided that the remainder was subscribed within a specified time."

### The Reformed Classis of Amsterdam 350 Years Old

The 350th birthday of the Reformed Classis of Amsterdam, Holland, which was recently observed, is also of interest to the three Reformed Church bodies in the

United States (the "Dutch" Reformed, the "German" Reformed and the "Christian" Reformed), for it was that old organization which partly planted and nourished these denominations for many years. (See Dr. Hinke's History of the Reformed Coetus.)

### Church and State Separation Proposed in Denmark

The Socialists have recently introduced a bill in the Danish Parliament which aims at the separation of Church and State. A committee, comprising bishops, ministers and leading laymen, has been formed to discuss the proposal. The main point in the bill, which is now being discussed in a friendly spirit by all parties, is that the "Danish Evangelical Lutheran Church" is to conduct its own affairs without political interference. It is the general belief that the Church will become more independent when released from its entanglement with the State. If the bill is passed one of its results will be that other religious denominations will gain access to the use of the Church buildings which are now being used exclusively by State-Church members.

### Bright Prospects For Female Pastors in Germany

In principle almost all of the Churches in Germany favor the ordination of qualified women. As to their functions, there is some hesitancy in conservative quarters in allowing them to officiate as full independent pastors of congregations. In the last year no less than 140 women studied theology in the various German universities: Tubingen 34; Berlin 18; Marburg 15; Erlangen 12; Greifswald 9; Heidelberg and Munster 8; Kiel 7; Jena and Rostock 5; Goettingen, Halle and Koenigsberg 4; Leipzig 3; Bonn and Breslau 2. The urge

to study theology is no doubt increasing among educated women, for in 1927 there were only 95 female theological students. The demand for fully equipped women theologians is on the increase in Germany.

### German Socialism Celebrates 50th Year of Gag Laws

On October 21st fifty years ago was passed the "Law against the Dangerous Activities of the Social-Democrats," by which the German Social-Democratic Party and the Trade Unions were rendered illegal due to the two murderous attacks on Emperor William I in 1878. The powerful and rapidly growing socialist organizations of Germany were destroyed; their members were ill-used and often driven out of the country. The faithful few who sought to carry on the work and to build up the organizations once more in defiance of the law, were threatened with imprisonment. But today the Socialists are the strongest party in Germany and have furnished the first president of the new republic (Fred Ebert), and many a member of the ruling cabinet, the present prime minister (called "chancellor") being a Socialist. In the long run, the force of right ideas always triumphs over brute force—a warning to America to introduce those social demands which are right and Biblical.

### A Communistic Zionist Colony

Between Haifa and Akko, on the coast, there is a colony of Zionist communists. Here everything is held in common, including the supply of clothing, the household linen, the schooling, the meals and the labor. As soon as a Jewish woman has weaned her child, it is placed in the common home for children, where all the children of the community are brought up. There is no parental duty. It is abolished. The children do not call their parents "father," "mother," but call them by their given names: Levi, Mandelstamm, Cohn. After bathing in the sea, Jewish men and women walk through the streets of Haifa in a bather's cloak to the disgust of the Arabs, who are horrified by this lax modesty and the breaking down of moral customs, but they themselves are already beginning to wear their hair short, as well, as their skirts, with a goodly display of leg.

### HOW LONG TO MAKE A SOLDIER?

With all due respect to the military side, I was seventeen years in the marines, and two in the navy, and I will take any man who is not an absolute idiot, and teach him the trade of a soldier in three months.—  
Commander John Philip Sousa.



# NEWS IN BRIEF

## CLOSE OF FISCAL YEAR

### IMPORTANT REQUEST TO BENEVOLENT TREASURERS

General Synod instructed its Boards to close their fiscal year with December 31st. All the Boards wish to pay the regular salaries and all of their outstanding accounts, and to close their year with the smallest possible deficits.

Every congregation of the denomination is accordingly requested to forward immediately all benevolent money in its treasury that is due the Boards of General Synod.

Classical treasurers are urged to make prompt remittance to the several Boards not later than December 31st.

—William E. Lampe,  
Executive Secretary.

## IMPORTANT

President George W. Richards, of Lancaster will speak before the Philadelphia City-wide Ministerium on Monday, Dec. 31st, at 11 A. M., at the Central Y. M. C. A. on the subject, "Beyond Fundamentalism and Modernism," being a presentation of the Barthian theology.

## CHANGE OF ADDRESS

Rev. John L. Herbster, from Lancaster, Pa., to 48 Center Avenue, Schuylkill Haven, Pa.

"The Messenger" acknowledges with gratitude the receipt of many much appreciated Christmas cards and reciprocates fully the good wishes of its many friends.

In Trinity Church, Akron, O., Rev. George M. Smith, pastor, the choir presented two Christmas cantatas. Members of the Church went out to sing carols on Christmas Eve.

East Market Church, Akron, O., Rev. William E. Troup, pastor, held a White Gifts service on Dec. 23. A cantata was presented in the evening, and a 7 o'clock service was held Christmas morning.

Trinity Church, Manchester, O., Rev. I. W. Frantz, pastor, held its Christmas program Dec. 23, 8 P. M., and Grace Church, of the same charge, on Christmas Eve. Progress is being made on the new Church at Manchester.

In the Conyngham Charge, Pa., Rev. Perry L. Smith, pastor, Christ Church is rapidly nearing completion and the basement will be ready for use by February. The pastor will observe this month the 5th anniversary of his present pastorate.

An early Christmas morning service was held in Trinity Church, York, Pa., Rev. Dr. Samuel H. Stein, pastor. The Church chimes and the brass quartet announced the service from the Church tower. The Christmas Festival was held at 6.30 P. M.

Rev. H. D. McKeehan, pastor at Huntingdon, Pa., sent his Christmas greeting to the members of his parish printed on an attractive blotter, containing the picture of the pastor and a message with his signature.

Rev. Arthur Y. Holter, pastor of Bethany Tabernacle, Phila., since Jan. 1, 1928, until Nov. 1, has delivered 91 sermons, 91 talks, made 346 calls, received 22 new mem-

bers, attended 101 meetings, performed 11 baptisms, conducted 6 funerals, and solemnized 3 weddings.

Dr. Charles E. Roth, pastor of St. Andrew's Church, Reading, Pa., who is the President of the "Reciprocity Club of America," has sent out a beautiful Christmas letter, to the members and friends of that organization, which breathes in a specially fine way the message of the glad holiday.

Dr. and Mrs. H. J. String, of Zelienople, Pa., sent a beautiful Christmas message to the members of St. Peter's Church, of which Dr. String is pastor. On Dec. 23 the choir rendered the Christmas cantata, "The Glory of Bethlehem." The S. S. held entertainments on Dec. 20 and 21. Christmas offerings for St. Paul's Orphans' Home.

In the Jefferson Charge, Codorus, Pa., Rev. Paul D. Yoder, pastor, the choirs of St. Stephen's Church, York, and Christ Church combined recently to render a musical program in St. Stephen's Church, to a large and appreciative audience. The pastor observes this month the 8th anniversary of his coming to serve the people of this charge. A 6 o'clock service will be held Christmas morning in Christ Church.

The Christmas service in St. Mark's Church, Allentown, Pa., Rev. C. D. Kressley, pastor, was held Christmas Eve, at which time a pageant was rendered by the members of the S. S. The Home Mission service was held Nov. 11; offering, \$12. The pastor and choir conducted the Christmas services in the Lehigh County jail on Dec. 23 at 2.30 P. M. Holy Communion will be celebrated Jan. 6.

In Bethany Church, Cuyahoga Falls, O., Rev. J. Theodore Bucher, pastor, the children's Christmas program was rendered Dec. 23 in the evening. A Christmas morning service was held at 6.30 A. M. On Dec. 30 the Dramatic Club of the Church will present a Post Christmas Service, entitled, "It Came to Pass In Those Days." The pastor sent his Christmas message on an appropriately printed letterhead.

Rev. Ralph S. Weiler, pastor of Grace Church, Allentown, Pa., spoke before 100 ministerial students at Muhlenberg College on the evening of Dec. 4; and on Nov. 11, he spoke at the corner-stone laying of St. Peter's Church in the Mahoning Valley, of which Rev. F. D. Slifer is the pastor. One of the finest meetings recently held in Grace Church was a Parent-Teacher meeting which was attended by about 60 percents, who enjoyed a most enlightening address by Rev. Paul Reid Pontius, Lehigh-ton.

The many friends of Dr. F. W. Leich, of Central Theological Seminary, Dayton, O., will be sorry to learn that he is in the Miami Valley Hospital with double pneumonia. His condition is serious, but on Dec. 18 the family and friends began to be relieved a little. It seems that the crisis is passing, but we can not be assured as yet. Mrs. Leich came home on account of his illness. She had been for three months at Jackson, Wis., where she was caring for Dr. Leich's mother, who has been and is still critically ill.

In St. Stephen's Church, Perkasio, Pa., Rev. Howard Obold, pastor, the choir rendered a Christmas musical on Dec. 23 at 7.30 P. M. A 6 o'clock service was held Christmas Day, and the S. S. had a special service in the evening. Christmas offering for Bethany Orphanage. A social for Church members will be held Dec. 31st in

## IN MEMORIAM

The Rev. John Miles Evans  
The Rev. Alfred M. Schaffner  
Mrs. Frank Wetzel

As we go to press on the day before Christmas it is necessary to record the death of two more of our faithful ministers. Rev. Mr. Evans, so well-known and beloved for many years, and who has recently been living retired near Spring Mills, Center County, Pa., fell asleep in Jesus on the evening of Dec. 18, as a result of a paralytic stroke, in his 81st year. On the day of Mr. Evans's death, Rev. Mr. Schaffner, our pastor in Plymouth, Pa., also suffered a fatal stroke of paralysis, entering into rest Sunday evening, Dec. 23. A fuller account of the life and labors of these beloved brethren will be given in a later issue. Our good brother, the Rev. Frank Wetzel, of Akron, O., was also bereaved Dec. 18, by the home-going of his faithful wife.

the early part of the evening, with a Watch Night service at 11.15. Holy Communion will be observed Jan. 6. The pastor says that "The Almanac and Year Book for 1929 is a mine of information for members of the Reformed Church."

In the West Manheim Charge, Hanover, Pa., Rev. Edwin M. Sando, pastor, the Thank-Offering service of St. Paul's Church was held Nov. 11; offering, \$58. St. David's held its Thank-Offering service Nov. 18; offering, \$141. St. David's and St. Bartholomew's held their Christmas services on Dec. 23, St. Paul's on Dec. 24 and Bethel on Dec. 26. Offerings for Hoffman Home. The newly organized male chorus at St. Paul's has a membership of 26, and has been singing at regular and special services. Church Paper Day was observed.

In Zion Church, York, Pa., Rev. Dr. J. Kern McKee, pastor, the S. S. observed Christmas Dec. 23 at 7 o'clock, with a White Gift service. An early dawn service was observed Christmas morning. A stirring address was delivered by Rev. Dr. Joseph P. Baker, pastor of St. Matthew's Lutheran Church, before the 105 men and boys present at the Father and Son banquet, held Wednesday evening, Nov. 21. Mr. Harry W. Deitz was toastmaster and another interesting speaker was T. G. Maughlin, of the York County S. S. Association.

In Memorial Church, York, Pa., Dr. Edward O. Keen, pastor, the congregational Christmas service was held Dec. 23 at 7 P. M. The Church School service was held on Christmas evening at 6 o'clock. Rev. Alexander P. Frantz, Superintendent of Hoffman Orphanage, presented the cause of the Home at the evening service Dec. 16. The Every Member Canvass was made Dec. 9. The annual congregational meeting will be held Jan. 9 at 7.45 o'clock. With the close of the present year the pastor will observe the 15th anniversary of his present pastorate. Holy Communion will be administered Jan. 13, 7 P. M.

The Thank-Offering service of the W. M. S. of Frieden's Church, Hegins, Pa., was held on Sunday evening, Dec. 2nd. A



splendid program including the play, "Keeping Faith," was rendered. The offering amounted to \$85. The service was presided over by the pastor and the address of welcome was given by the president, Mrs. Mary Kuntz. The Every Member Canvass in Frieden's Church will be made the first week in January. This will be the first time for the Canvass in this Church, but every one is looking forward to it with enthusiasm and success is assured. Election of officers will take place in every Church in the charge, except one, at the end of December.

First Church, Schuylkill Haven, Pa., on Friday evening, Dec. 14, had the privilege and honor to have Schuylkill Classis ordain and install Licentiate John L. Herbster, a son of the congregation, as their new pastor. Rev. Dr. E. S. Noll presided and was assisted by Rev. E. B. Messner. Dr. George W. Richards preached a most inspiring ordination sermon. Revs. Elmer G. Leinbach and H. Jerome Leinbach, former pastors, assisted in the installation service. Rev. Mr. Herbster was reared in this congregation and because of his integrity, qualities for leadership and his congenial personality and sincerity, not only the congregation, by whom he was called unanimously, but also the entire community, anticipate for him a successful pastorate in the Lord's service.

Professor D. Riley Haworth, of the Extension Department of Catawba College, Salisbury, N. C., is organizing and directing the Guild Travel Bureau, Inc., and has arranged a peculiarly attractive trans-continental summer tour of America, leaving Charlotte, N. C., by motor on June 10 for a land cruise of 6 weeks. The tour will hold, each morning, regular class sessions offering both study and travel, and a second section of this tour will be independent for travel and recreation only. Another tour will leave Aug. 1 for a 3 weeks' jaunt to Boston and return. A select private tour to the capitol of England, Belgium and France will also be conducted July 22-Aug. 24. The terms for all these tours are remarkably moderate and those who wish to make summer trips in 1929 will do well to write to Professor Haworth.

The Ministers' Association of the Reformed Church of Lancaster City and County, meeting on the first Monday of each month, except July and August, at 2 P. M., in the study of First Church, Lancaster, Pa., has announced its 1929 program as follows: Jan., Revs. George T. Fitz, C. G. Bachman; Feb., Revs. J. William Zehring, Charles D. Spotts; March, Revs. Addison H. Groff, David Scheirer; April, Revs. Harry E. Shepardson, W. Stuart Cramer, D. D.; May, Revs. L. C. T. Miller, J. O. H. Meyer; June, Revs. John F. Frantz, Walter C. Pugh; Sept., Revs. John C. Raeyer, George B. Raeyer; Oct., Revs. H. J. Hillegass, Mark N. Wickert; Nov., Revs. W. T. Brundick, J. H. Pannebacker; and Dec., Revs. Drs. W. D. Marburger and T. A. Alspach. The basis of discussion each month will be the book recommended by the Religious Book Club. The officers are Revs. George T. Fitz, President; J. O. H. Meyer, Vice-President; Harry E. Shepardson, Recording Secretary; D. G. Glass, Corresponding Secretary; and David Scheirer, Treasurer.

The Missionary Society of St. John's Church, Lewisburg, Pa., Rev. H. H. Rupp, pastor, presented its annual play on the evening of Dec. 6. "The Rummage Sale" was the title of the play, and the characters were presented with a faithfulness that won the applause of the audience. At the same time the thank-offering boxes were received, and as a result the sum of \$60 has been sent on for the thank-offering fund. On Sunday evening, Dec. 16, a service in the interest of the Social Gospel was held under the direction of the congregational Committee on Social Service.

After the pastor had explained the purpose of the service, Mrs. O. E. Groover presented a report concerning the Mothers' Pension Fund, which was followed by an address on the "Church and the Community" by the Hon. H. R. Miller, Burgess of Lewisburg, and a member of the congregation. Prof. John S. Gold discussed the subject, "The Social Gospel Practically Applied." The service closed with the use of "The Social Litany," prepared by the Social Service Commission of General Synod. In the morning the pastor preached a sermon on the subject, and literature, furnished by the Social Service Commission, was presented to all who were present at the evening service. The people were much interested in the subject, and it is hoped that some practical good will result from the service.

## CHURCH SCHOOL PROBLEM SHOP

*Answers Fitted While You Wait*

By DR. W. EDWARD RAFFETY  
Professor of Religious Education,  
University of Redlands Redlands, California

**Problem:** Some of us in our Church School want to stress missions. Have you any plans to suggest?

**Answer:** The following practical plans for better missionary education in the Church School are offered in answer to the problem our questioner raises.

Some of the best known methods of promoting missions are: (1) Secure and distribute up-to-date literature, (2) establish and use missionary library of live books, (3) put missionary materials into the class period every Sunday, (4) use missionary stories and wide-awake facts in Church School worship programs, (5) organize and operate annually a School of Missions. A score more of plans that have been tried and found workable and worth while are here presented in the hope that out of these 20 every missionary committee may find something practical and definite to present to school or class.

**Conduct Mission Study Classes and Institutes.** Where a School of Missions of the short term intensive kind is not possible, the very valuable mission study books, now popularly priced, make possible texts for classes anywhere, if a teacher and a group can be brought together. Full information about text-books, courses, and leadership requirements may be secured through the Missionary Education Movement, 156 Fifth Avenue, New York City. For some time this interdenominational agency has, through its committees, selected the general subjects for a given year and in the main been responsible for securing writers and preparing graded courses. If one night a week can be set aside as mission study night, great good can be obtained. In some places a brief 3-day or 5-day institute is held, where, with afternoon and evening classes for all age-groups, the missionary text-books for the year can be covered. Well-equipped leaders are necessary. Many of the Church communions offer full directions for conducting such course.

**Choose and Use Missionary Hymns.** In the Church, the Church School, the Young People's Societies, and other groups where hymns are used, the great missionary hymns should be selected and sung. Fortunately, most of these are set to martial music. The message they carry on the wings of music go into the minds and hearts to abide as a reminder that Christianity is a missionary religion, that its magna charta begins with the word "go" and ends with an encircled globe.

**Conduct Missionary Prayer Meetings.** It

is plainly put in the New Testament that the Church of Christ is to pray the Lord of the harvests. The books of remembrance now published by some Churches emphasize daily prayer at home for missions and missionaries. The same little handbooks often furnish names of workers, Bible references, objects of missionary prayer and interest, all calculated to make possible, indeed very desirable an occasional Church or School, or class prayer meeting with some specific field or person, or cause in mind.

**Organize Mission-Deputation Teams.** These are very much like the gospel evangelistic teams that operate in some sections of the country. Usually these are made up of laymen. When the writer was in the seminary, the mission-deputation team composed of student volunteers made several regular trips during the year to nearby Churches. In almost any Church of any considerable size are men or women capable of presenting missions in an attractive way to audiences in less favored communities.

**Systematically Give to Missions Every Sunday.** The day is far past when Churches or Church Schools depend upon the worked-up, spasmodic monthly or yearly appeal for missionary offerings. The ideal now followed by thousands of the Churches and Schools is to give every Sunday through the two-sided envelope. On one side of this receptacle is the offering for service—near (the home School or Church expenses), and on the other side is the offering for service—far, i. e., missions of all kinds. To definitely set aside either the tithe or more from one's income and then regularly on every Lord's Day make an investment in God's great Kingdom is to enter into the joy of one's salvation.

**Support a Native Worker on Some Mission Field.** There is scarcely anything that will put more missionary enthusiasm into a Church, or Church School, or a class than to take to their hearts somebody in the home or foreign field into whose life they pour money, interest, and Christian loyalty. Of course, the larger, stronger Churches across the land now in increasing numbers support their own missionaries through their regularly constituted national boards. The writer of these lines has just finished a four-Sunday period of service for a Church that has 7 full-time foreign missionaries in addition to several native helpers which local groups support. It is known to many as one of the best missionary-minded Churches in its denomination.

**Secure Subscriptions to Missionary Magazines.** This is one way to educate a whole Church School to the needs of mission fields and the boards that foster the Church's activities in lands far away. The missionary committee of a School should have at least one member who will rest not day nor night until every Christian shall at least have an opportunity to see and subscribe for some journal like the "Outlook of Missions."

**Minute-Men With Missionary Messages.** In a number of wide-awake Church Schools where efficient men's classes and women's

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classes do most anything they want to in Christian service, there are a few chosen men or women who have the ability to stand on their feet and in sixty seconds "say not only a mouthful," but a heartful. Not all can do it. It is a gift, we must admit, but the bigness and the blessing of the Divine enterprise the world around surely is message enough for the most talented tongues. A real missionary committee will single out a few adults and older young people and train them for missionary minute men to appear on departmental Church School programs or on stated Church and School occasions.

**Missionary Pictures That Talk.** From any national missionary society can now be secured beautiful pictures of missionaries, mission customs, and features which can be used for brief talks. It is best to secure large size prints that can be seen and that actually are so attractive that the pictures themselves seem to talk, so plain is their purpose. Collections of these can be made gradually and can be kept in a Church or Church School office, or at some one's home and be available for use every Sunday by some class or department. The color prints, well done, gain special attention and talk the loudest.

**Read Letters From Missionaries.** No missionary on the foreign or home field should be directly burdened by requests from local Church Schools, but some like this form at homeland contact and voluntarily furnish letters to their boards and these can be secured and used. Not too often, but on occasion the letter is a fine medium for creating and sustaining vital relationships with some field.

**The Mute Message of the Motto.** Who has not seen and been helped in his missionary zeal by a wall motto or slogan carrying some epigram or compact message. So helpful are these silent apostles of the gospel that publishers now offer a wide variety from which to select. This journal will furnish further information. Make a museum of missionary curios. Some adult class, some young people's classes, many junior groups have done this. From pictures and photographed models clever young people mechanically inclined can construct immature models which can be used in more effective missionary teaching. A case with a key is desirable for the housing of models and curios. Certain utensils or other things actually used by missionaries can be used for object talks or in making plain some point in teaching missions.

**Post-Card Showers.** In these days of the omnipresent postcard, it is no trouble at all for any Church School class to have a post-card shower announcing in advance that the cards received will be classified and sent to some mission field, where especially the children will be won by them to a friendlier attitude toward Gospel workers.

**Picture Albums, Collections, and Scrap Books.** Women's adult classes have supervised the gathering of beautiful colored pictures by children's groups and have met these children with their pictures and spent many happy hours preparing them in scrap books to be sent to the children of mission lands. When such pictures are good prints and mounted on folds of printer's canvas, they will last a long time and be shipped to any part of the earth in safety.

**Stereopticon Slides and Movie Films.** Practically every mission board at its national office has established a stereopticon department, where choice collections of slides are kept for a nominal rental. In many of the communions, depositories are established all over the country where boxes of slides can be rented. In some of the more thoroughly equipped bureaus, films are now available at a low rental charge. Projectors, either streopticon or cinema, are being made portable and reasonable in price. Almost any Church or School anywhere can provide itself with a

picture machine. The departments above referred to will give added facts about kinds and prices. The "Messenger" is a service medium also.

**Reflectoscope Reproductions.** These can be secured with or without stereopticon lenses. My own is a combination projector. With even the low-priced reflectoscopes, a wealth of missionary information can be carried over to small groups. Post cards, pictures in books, and magazines, and certain objects of missionary value can be shown on the screen by simple reflected

light through compound lenses. Classes find this a practical method in their smaller class rooms.

**Poster Presentations.** Missionary posters with sketchy pictures and short pithy sentences make a profitable way of giving missionary information. "Say it with posters" would wake up many a Church School. Often a poster puts in quickly and effectively. Small sizes are appropriate for class use, but for School use or departmental use, only large, clear ones should be secured.

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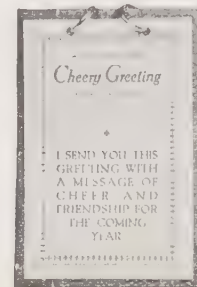
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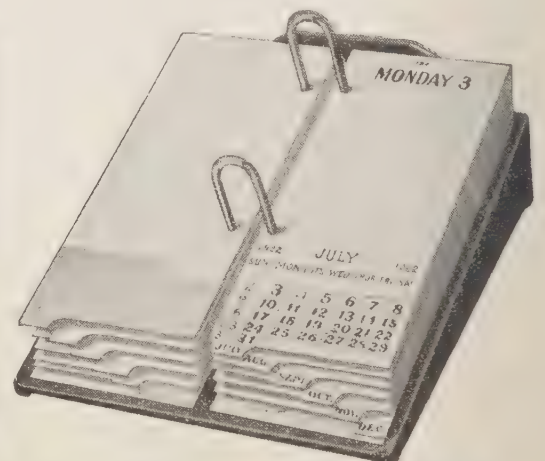
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**Missionary Pageants, Dramatizations and Pantomime.** One of the most delightful eye-pleasers is the well-planned pageant where missionary lands and customs and peoples literally walk before the vision line. Many publishers at present offer appropriate missionary pageants and dramas. Some issue simple pantomimes. Avoid for missionary use the elaborate kind of casting.

**Pictures of Missionaries.** Many a Church or School or departmental assembly room has on its walls in these days a beloved missionary whose marvelous service and sacrifice for Christ has endeared him or her to thousands. Good prints can be secured at low cost. Lists of accessible portraits suitable for wall use can be obtained for the asking from most Mission Boards.

**Get a Returned Missionary to Visit Your School or Class.** No one thing will mean more than a "live missionary with a live message, fresh from the firing line of some Kingdom frontier." When such an ambassador appears on your school horizon, do not say, "We are very sorry, but today our time is short; but take five minutes anyway." Instead, set aside some trivial, inconsequential matters and give the soldier of Jesus Christ free swing to instruct and inspire others by his glowing story of his own adopted people and their winning to Christianity. From the above plans surely any Church School can select some which most appeal and begin at once an enthusiastic campaign of missionary education.

..(Send your questions and problems direct to Dr. W. E. Raffety, 432 Center St., Redlands, Calif.)

### THE NEED OF SOLITUDE

It would be unfair for me to speak for others, but for myself let me say that all my creative ideas have come to me when in solitude. They have not been executed or marketed in solitude. One may plan his work in solitude, but he cannot work out his plans under such conditions. Hence I say that all features of life from the monastery to the mill have their economic uses. However, it is very apparent that today the mill is receiving too much attention and the monastery too little. Sunday observance is not simply a religious rite, but an economic need as well. A successful nation requires that its people give a proper proportion of their time to meditation and quiet.

The great creative plans that have made the world progress have been born in solitude. Very few new, worthwhile ideas have come to you or anyone else while in an office. Crowds have their use, but they are useless for creative and original work. The thoughts and inspirations which have built America have been born in garrets, in the woods and on streams away from people.

Hence my appeal for solitude, which offers the greatest source of power, the greatest mine of wealth and the greatest opportunity for spiritual growth—within the reach of all.—Roger Babson.

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# HOME AND YOUNG FOLKS

## Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D.

### HOW TO GLORIFY GOD

Text, Romans 15:6, "That with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ."

The first question in the Westminster Shorter Catechism, used by the Presbyterian Church, is as follows: "What is the chief end of man?" And this is the answer which is given to the question: "Man's chief end is to glorify God and to enjoy Him for ever."

If it is the chief end of man to glorify God, then it is important to know what is meant by glorifying God and how we ought to glorify Him.

The word glorify as used in the Greek New Testament from which our English translation was made, means to praise, extol, magnify, or celebrate.

Dr. Moffatt has a beautiful translation of our text and the verse that precedes it: "May the God who inspires steadfastness and encouragement grant you such harmony with one another, after Christ Jesus, that you may unite in a chorus of praise and glory to the God and Father of our Lord Jesus Christ!"

Even in the Old Testament God desires men to glorify Him. In Psalm 50:15, Jehovah is quoted as saying: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." And in the twenty-third verse of the same Psalm,

Jehovah says: "Whoso offereth the sacrifice of thanksgiving glorifieth Me."

As we reach the end of another year, it is well to look backward and see how we have spent the year and whether we have glorified God in any way. Do you feel satisfied with the way in which you have spent the days of this year? Was God as much in your thoughts as He ought to have been, and have you done anything that you think has brought greater glory to God? Childhood is the right time to begin to glorify God. In Ecclesiastes 12:1 we read, "Remember also thy Creator in the days of thy youth," and in the thirteenth verse of the same chapter the preacher says, "Fear God, and keep His commandments; for this is the whole duty of man."

As we look forward to the New Year, what better resolution could we make than that we will endeavor to glorify God as much as possible? Some of the ways in which to do this are mentioned above: remember, fear, and obey. To these we ought to add: love, thank, and praise. But the word glorify really includes them all.

In His Sermon on the Mount, Jesus gives us a splendid suggestion as to the way in which we may glorify God and help others to glorify Him also. He says, "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

You can glorify God by letting your light shine wherever you may be, and by storing up light in your childhood which will shine to His glory in your manhood and womanhood.

David Livingstone went to darkest Africa and let his light shine there. As he groped his way through the jungles of that dark continent, as he listened to the

growls of lions, as he was surrounded by enemies, and as he taught and preached the Gospel of Christ to those poor, ignorant, superstitious black people, he let his light shine. If any one asked him where he got the light and power to do all that, his face beamed as if the sun had lit it up and he answered: "When a boy in the Blantyre Sunday School, and in my father's home, I memorized some parts of the Bible, and in my tent at night I would repeat them. Light stored up in Scotland, lit up my pathway and my lonely hut in Central Africa." As a boy in Scotland he was getting ready to glorify God in Africa. If you store your mind and heart with love and knowledge and truth, God will find a place and a way in which you can glorify Him in later life.

Jesus glorified the Father by going about and doing good, and as He helped those in trouble and healed the sick and raised the dead, they also glorified God. You remember about the palsied man who was let down through the roof by four of his friends. (You can read about him in Luke 5:17-26.) Jesus said to him, "Arise and take up thy couch, and go unto thy house." St. Luke tells us: "And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God."

And in the thirteenth chapter of St. Luke's Gospel (verses 10-13) we read about a woman who had been afflicted for eighteen years, and was all bowed together, and could in no wise lift herself up. And Jesus laid His hands upon her: and immediately she was made straight and glorified God.

Whenever you do good to others or help them in some way, and they thank and praise God for it, you are bringing double glory to God.



Jesus tells us another way in which we can glorify God. He says, "Herein is My Father glorified that ye bear much fruit." A Christlike life is the strongest manifestation of God to the world. The fruitful Christian life is the one that brings forth the fruit of the Spirit, which St. Paul says consists of "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." The earlier in life you will begin to bear this kind of fruit the more will you glorify God in your life.

The true Christian life is like the citron trees of Mentone, a town in southeast France, on the shore of the Mediterranean Sea. The lemon harvest of Mentone is said to last from the first of January to the thirty-first of December. Women may be seen almost every morning of the year stepping down the rocky mountain paths with large baskets upon their heads filled with the fruit. Mentone owes its lemons to its warm sun, and to its sheltered position close under the great rocks. We are told that the district produces forty million lemons yearly. Those who live near to Christ, abide in the sunshine and are shielded from the withering blasts of sin and bring forth much fruit to the glory of God.

Some persons are like the dwarf trees which a certain man planted. A few years later he was visited by a friend of his, who was a bishop. He exhibited his orchard to the bishop with great pride as a model of what an orchard ought to be. "I presume," said the bishop, "that you get a large quantity of fruit." "Fruit?" said his friend,—"fruit? Why I scarcely think about that."

Jesus said, "By their fruit ye shall know them." It is by fruitfulness that you will glorify God. A grape vine is one of the most beautiful plants that grows, especially when it is loaded with the choicest fruit. Some Christian people are like such a vine. Others are like a vine that has a few clusters here and there. And some, alas! are like vines that do not bear any grapes. If you begin early in life it is possible for you to become like a fruitful vine, bearing many clusters to the glory of God.

You are to glorify God with your whole being—body, soul and spirit. Even the body may be an instrument of glory to God. St. Paul, in writing to the Corinthians, asks: "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?" Then he adds: "And ye are not your own; for ye were bought with a price: glorify God therefore in your body."

In fact, you are to glorify God in all things, as St. Peter says in the fourth chapter of his first epistle. I wish I had room to quote the whole paragraph (verses 7 to 11). This is a part of it, "According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God; if any man speaketh, speaking as it were oracles of God; if any man ministereth, ministering as of the strength which God supplieth; that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever. Amen."

If you will endeavor to glorify God in all that you will do during the coming year then my wish for you will come true: I wish you a HAPPY NEW YEAR.

#### THE PASTOR SAYS

By John Andrew Holmes

All hell turns out to enjoy a war,  
and the devil leads the cheering.

If you cannot get on with two or three people, says Albert Edward Wiggam, there may be something wrong with them. But if you cannot get on with ten or twelve people, there is something wrong with you.

## The Family Altar

Rev. Ambrose M. Schmidt, D. D.

December 31, 1928, to January 6, 1929.

**Practical Thought:** Our Heavenly Father Revealing Himself to Us.

**Memory Hymn:** "Another Year Is Dawning."

**Monday, December 31, 1928—Our Heavenly Father.** Read Matt. 6:24-34

Our Father. The Father of our Lord Jesus Christ. Your Father and mine! If He is our Father, then we are His children and all of us are brethren. Yes, all of us. Every nation and color. Stanley Jones said the other day, "If I cannot recognize every man as my brother, I cannot recognize God as my Father." Can we pause long enough, in our noisy days, to try to visualize God as our Father? It is a most blessed truth that has been revealed to us by our Saviour. He said—"God is your Father." Have you ever thought of His infinite patience with us? How tenderly He has watched over us and kept us during the year that is ending today. When you pray, say—

**Prayer:** "Our Father, Who art in heaven, hallowed be Thy Name," etc.

**Tuesday, January 1, 1929—Our Father's Mercy.** Read Psalm 103:1-10.

Today we enter the gateway that opens into another year. How swiftly the days and weeks have come and gone! How richly abundant have been the blessings that have come to us out of our heavenly Father's open hand! How comforting to know that every day and every year a merciful Father is near us, watching over us and ministering to us. Except He were long-suffering, merciful and kind, who could stand before Him? In His Word He assures us that His mercy is from everlasting to everlasting, and His word of forgiveness is always awaiting us—when we turn to Him and confess our sins.

**Prayer:**

"Another year is dawning!

Dear Master, let it be

In working or in waiting,

Another year with Thee."

**Wednesday, January 2—Our Father's Faithfulness.** Read 1 Peter 4:12-19.

Our Father's faithfulness tells us of One who is keeping faith with us. Faithful in His watchful care. Faithful in supplying our every need. Faithful in shielding us against evil and harm. What a blessed fellowship would be ours if we were half as faithful in our loyalty and devotion to Him. The prodigal's father could do little for his wayward son, so long as his son was roaming in a strange country. But, as soon as the son remembered the father, and turned in faith towards the father's house, the father's arms were around him and the prodigal was resting near the father's heart.

**Prayer:** Our Father, whose mercies are new every morning and whose faithfulness is revealed each night, count us worthy of Thy continued favor, and help us to be faithful to Thee. Amen.

**Thursday, January 3—Our Father's Gift.** Read Ephesians 1:3-14.

"Thanks be to God for His unspeakable gift," exclaims St. Paul as he writes to the Corinthian Christians. Have you ever

thought how the Father's great Gift to us, has set the whole world singing and tuned our hearts to Christmas cheer and Christmas giving? His Gift has been the source of the wonderful benevolent institutions and true alms-giving throughout the world. Some folks may forget, but the truth remains that philanthropy was unknown before the Christ-Child came as the Father's Gift. May we accept the Father's Gift as our guiding Star and follow Him all the way.

**Prayer:** Dear Saviour, like the shepherds and the Wise Men of old, may we bow before Thee, and offer ourselves to Thee anew, every day of this New Year. Amen.

**Friday, January 4—Our Father's Love.** Read John 3:16-21.

Love has been called the greatest thing in the world, and love is the greatest revelation that our Father-God ever made to us. John says, "God is Love." He also tells us that, "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." May our love ever constrain us to love Him supremely, and to love our brothers also.

**Prayer:**

"O Lord that wilt not let me go,

I rest my weary soul in Thee;

I give Thee back the life I owe,

That in Thine ocean depths its flow

May richer, fuller be."

**Saturday, January 5—Sonship With God.** Read I John 3:1-8.

I like the Revised Version so much the better as I read I John 3:1-2. "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God." . . . "Beloved now are we children of God." "Children" is a word that is all inclusive in the family life. "Sons" is an incorrect translation and is only half the truth. Please note—Paul says, now are we children of God. It is a present heritage that is ours. We, who have accepted Jesus Christ as Lord and Saviour, and are trying to follow Him, we are in a special way, God's children. Jesus Christ is our elder Brother. His Father is our Father.

**Prayer:** Our God and our Father, of whom the whole family in heaven and earth is named, help us to be loving and obedient children, listening for Thy voice and obeying as we hear. Amen.

**Sunday, January 6—Our Approach to the Father.** Read John 4:20-26.

Today, January 6th, is Epiphany Day in the Church calendar. The word Epiphany means "to show forth, to manifest." The day is observed in commemoration of the coming of the Magi to worship the Christ-Child at Bethlehem. It is also the symbol of the manifestation of Christ to the Gentiles. In the Eastern Church Epiphany is observed as their Christmas Day. Like the shepherds, the Magi came to worship. In the heart of our Scripture lesson, Jesus says—"The true worshippers shall worship the Father in spirit and truth." This is our true way of approach to the Father, through Jesus Christ, His Son.

**Prayer:** We praise Thee, O God, we acknowledge Thee to be the Lord. All the earth doth worship Thee. Help us to worship Thee in spirit and in truth. Amen.

#### PEN PRICKS

By John Andrew Holmes

There has been one blind United State senator, but no senator has been dumb in the sense that he could not talk.



Birthday Greetings

Alliene S. DeChant

Our friend "Sonny" in the "Philadelphia Public Ledger" said this the other morning: "Some days ye has lots ob excitement an' some days yer dest gets a lickin'." As we boys and girls look back over the year we are just about to close, perhaps there have been days for some of us, when we "dest gets a lickin'." And your Birthday Lady, somehow, just seems to know that we got that "lickin'" because we didn't try hard enough to be good. Or, perhaps we just forgot. Your Birthday Lady watched a moth, up here in the Pigeon Hills, the day it seemed to rain even harder than it rains in Japan. I was making my bed, and looking out the window when I spied a beautiful creature,—a moth, Oh! so delicate, Oh! so colorful! But she was having a dreadful, dreadful time. She was trying to hold fast to the porch roof and it seemed that each time she got a firm hold, the rain pelts shoved her down again. I wanted to help her, but I couldn't reach her. And the rain kept coming down in torrents. Again and again she struggled up, only to be dashed beneath the eaves. I almost thought I heard her sigh. Once I thought I heard her groan. Several times I thought she had disappeared. And once, when the hardest rain pelt of all struck her, I was almost sure I heard her cry. But she persisted and persisted. Almost as suddenly as it had begun, the rain stopped, and I saw the beautiful creature fly slowly away. I thought I would never see her again. But I found her again. She had alighted on the table on our porch and lay so still that I could examine her closely. Perhaps she knew how proud I was of her. From one wing tip to the other she measured about five inches. There were no eyes on her wings, just spots, of old rose, of pink and of lavender. She was quite the loveliest moth I have ever seen! A "woodsy" friend of mine from Schwenksville, Pa., wrote me that my pretty creature must hae been a yellow emperor. So, during these new months that lie ahead of us in 1929, let us forget all about tur 1928 "lickin's" and, like the yellow emperor moth, try and try again to do those things that father and mother and God would have us do.

Puzzle Box

ANSWERS TO—EVERY WORD HAS A SON—

1. Treason; 2. Reason; 3. Season; 4. Benison; 5. Jettison; 6. Mason; 7. Orison; 8. Person; 9. Parson; 10. Unison; 11. Venison; 12. Ericsson; 13. Emerson; 14. Gunnison; 15. Harrison; 16. Madison; 17. Jefferson; 18. Wilson.

BEHEADING ACROSTIC NO. 7

The beheaded letters arranged in order spell a familiar Holiday Greeting.

1. Behead one who fells trees and leave a vase.  
2. Behead when its wrong and leave when you fail to hit.  
3. Behead not poetry and leave a flower.  
4. Behead a particular spot and leave to draw together.  
5. Behead a time measure and leave an organ of the head.  
6. Behead at no time and leave always.  
7. Behead Oriental and leave the after part of a vessel.  
8. Behead a metal thread and leave anger.

9. Behead a strong scented weed and leave a sharp pointed weapon.  
10. Behead a happening and leave an opening.  
11. Behead sharp pointed and leave clever.  
12. Behead a thing used in fishing and leave a long fish.

—A. M. S.

RETROSPECTION

Nineteen hundred and twenty-eight  
Is drawing to a close,  
Did you do your very best  
By each duty that arose?

Did you gladly take advantage  
Of each day that came along?  
Did you meet the glorious sunshine,  
Like the birdies, with a song?

Were you ready for the battle  
As each day was swept around?  
With a fine determination  
That no slacker should be found?

Were you ready for the morning  
That opened up the day?  
Or were you sort of aimless  
And just groping 'long the way?

Did you find the scented roses  
That were strewn in your path?  
Are you carrying hidden treasures  
That'll soften storms of wrath?

Did you find the golden nuggets,  
Or did you find the brass?  
Did you always look for sunshine  
On the way you had to pass?

Did you always smell the perfume  
That was spilled upon the air?  
Did you sense folks' good intentions  
With a heart for being fair?

Did you break some resolutions  
That were made when year was young?  
Will the New Year find you strengthened  
With the shining of God's sun?

—Harry Troupe Brewer.

Hagerstown, Maryland.

The Choice for Captain

John Henry Benner

The votes for captain of the Junior Panthers football squad stood half for Johnnie Simpson and half for Dannie Wilmer; and much screaming argument only brought out the fact that not one of that intensely excited crowd could ever be brought to switch his vote and thus break the tie, unless some unusual thing happened.

One of the boys had an inspiration. "Let's go to Daddy Pierce, and get him to make out who's to be captain," he cried. The suggestion was greeted by all hands with shouts of favor, and the Junior Panthers swung off the large lot on the outskirts of the town, which was their headquarters, and, a yelling and disputing bunch, swept up the street. In an almost riotous state they bore down upon Daddy Pierce, who was seated on a garden bench in a well-cared for side yard of his pretty little home.

The boys were all pushing and pointing and bellowing at once. Their own confusion made it difficult for them to tell

anyone what they were after; but at last they succeeded in making clear to Daddy Pierce what their purpose was in coming to him.

The old man put a number of questions, which for the most part, were answered in chorus. Having satisfied himself about the matter in question, Daddy Pierce consented to be the arbiter of the difficulty in which the two factions had become involved. The crowd cheered with delight.

"Now, young gentlemen, all of you follow me," said Daddy Pierce, and going out of the gate he started up the street. The pack swarmed, now ahead of the sedate, judicial appearing old man, now so closely about him as to make it hard for him to walk, then again falling in back of him, losing pace in some all-absorbing argument.

They came to where a building was being put up. Daddy Pierce called a halt. There were great piles of bricks about. Daddy Pierce had a few words apart with the foreman of the brick layers. Then he marshalled the Junior Panthers before him. "Now we will take the first step," he said, "in trying to find out which of these boys would make the better captain for the Junior Panthers football team, Daniel Wilmer, please come here."

Leading that young man to a pyramid of bricks, he said, "Pile all these over there." He pointed to a large vacant space on the other side of the pavement. "Make a nice, solid pile like that from which you are taking them."

With dismay sticking out all over him, Dannie viewed the mountain of bricks. After a while he sullenly took up a few and threw them over to the place designated.

"That's right, sonny," encouraged Daddy Pierce. The next instant the old man was walking away. Dannie's comrades fell in behind Daddy Pierce and, once more a chattering concourse, was pushing up the street, leaving the candidate for the captaincy by himself.

In front of another half completed building, and along side of another huge pile of bricks, the company was brought to a standstill. Johnnie Simpson was here set to the same kind of task as the one to which his rival had been set. But there was a great difference in the way that Johnnie tackled the job. He went at it with a grin and a lot of pep.

A half hour later Daddy Pierce and his company appeared upon the scene where they had left Dannie Wilmer. He was gone. "He went away 15 minutes ago," said the foreman. "That boy isn't much good," he laughed. A number of the brick layers laughed, too, and one of them said: "You can see that the lad didn't do much, and he was all the time grumbling and shootin' off his mouth about pilin' bricks havin' nothing to do with football, and such like talk."

Daddy Pierce and the crowd went on their way. But now the boys were rather quiet. In fact there wasn't a voice to be heard as they rounded the corner to the place where they had left the other candidate for the captaincy.

As they rounded into position from where Johnnie Simpson should be in sight, their heads were thrust forward, their eyes popped and their mouths were open. And, —there he was. Yes, sir, and Johnnie Simpson was not only where they had left him, but he was working away like a beaver carrying and piling bricks. And he must have been doing that right along, for he had built up a big stack of them.

Without exactly thinking of those wondrous words:—"He that is faithful in a few things shall be made ruler over many things," the boys yet felt themselves stirred powerfully by that idea. They broke into a yell, and they rushed upon Johnnie Simpson. They shouted in tumultuous acclaim. "He's all right. Johnnie Simpson is chosen captain of the Junior Panthers."



# TENTATIVE LIST OF PRIMARII DELEGATES TO GENERAL SYNOD FOR 1929

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knowledge of what Jesus really did teach men to believe. Their ignorance breeds indifference, and may easily lead to hostility. Loyalty to Christ and to His cause is impossible without an understanding of His great teachings.

We ought, therefore, to welcome the new course eagerly. It makes unusual demands upon the teachers and pupils. Without careful preparation it may do harm instead of good. But it also opens the door for many to a deeper loyalty to Christ and His cause through a more intelligent insight into the treasures of wisdom and knowledge that are hid in Christ.

In this first lesson we study the teaching of Jesus about God.

**I. Our Father.** The central teaching of every religion is its conception of God. All its other beliefs, whatever their number and kind, are controlled and colored by that central idea. It shapes their idea of sin and salvation, of the meaning of this present life and of the hereafter. The distinctive feature, therefore, of the religion of Jesus must be sought in His conception of God. What was that?

Our lesson finds the answer to that basic question in the Sermon on the Mount. And yet, in a sense, that passage contains no teaching at all. Certainly, no formal teaching. Jesus here offers no proof for the existence of God. He does not define Him. He does not talk about His nature and His attributes. Thus men have talked about God. They have laboriously defined and described Him in theological formulas that remove God far from our human understanding. But we look in vain for that kind of teaching in the recorded words of Jesus. He sums up all He knows about God in one word. And that one word is not in the least theological or speculative. It lies close to our understanding, for it is taken right out of our human experience. We know what fatherhood and fatherliness mean. That word for us denotes human life at its best and highest. And that word, so rich in its meaning and implications, Jesus applies to God. He taught men to believe that God is their Father. Fatherhood raised to its highest—that, according to the teaching of Jesus, described the nature of God and all His attributes more perfectly than any other word in our vocabulary. His power and His purposes are those of a Father. His revelations to men are paternal, and their obligations to Him are filial.

Now this teaching of Jesus about God was new. It marked the end of an age-long process of development in the history of religion. Slowly and gradually men had passed from polytheism to monotheism. And then they had ascribed to the one true God all majesty, wisdom, and power. And nowhere can we find a better record of man's ever-growing apprehension of God, as He revealed Himself to men in nature and in history, than in the Old Testament. From first to last it is God's autobiography, as it were, written into the living experience of a great people. And when we come to the last pages of this long record, in the writings of the great Hebrew prophets, we find a conception of God, as Creator, Protector, and Ruler of the universe, that fills us with reverent awe. Occasionally they even referred to Jehovah as "father," but this term generally expressed His relation to Israel alone. It denoted the divine favor for a chosen people.

In the teaching of Jesus we have a new revelation of God. Through His life and

## THE CHURCH SERVICES

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

January 6, 1929

Our Heavenly Father

Matthew 6:24-34.

**Golden Text:** Like as a father pitieth his children, so Jehovah pitieth them that fear Him. Psalm 103:13.

**Lesson Outline:** 1. Our Father. 2. Our Faith.

The lessons of the first quarter of the new year are devoted to some great Christian teachings. Topics like God, Christ, Sin, the Holy Spirit, the Bible, the Church, the Future Life, will engage our attention. Those who have planned this course state its chief aim thus: "To lead the pupil to an understanding and appreciation of the essential teachings of the Christian faith."

Consider that statement for a moment. It speaks of the "essential teachings of the Christian faith." Accordingly, there

are teachings that are non-essential. Can you distinguish between the two? Can you sum up the essence of Christianity? It may well be that some of the beliefs that divide Christendom into separate denominations and fighting sects are wholly non-essential and inconsequential. And such a course as this may help us to place the emphasis on the beliefs that really matter.

Again, the aim is "an understanding and appreciation" of our faith. Both! A deeper appreciation because of a better understanding. That does not mean, of course, that we can demonstrate the truth of our beliefs by logic. But we can get a much clearer insight than most of us seem to have into the true meaning of our beliefs. One reason, at least, for the indifference to the Church is their ignorance or misunderstanding of the basic teachings of Christianity. And that is, primarily, our own fault. We have neglected our teaching function. Multitudes of young people grow up without a clear and definite



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words God manifested Himself fully and finally to men as their heavenly Father. That was the central and supreme idea of His Gospel. And this divine fatherhood was not limited to any race or people. Jesus extended it to all mankind. No other term seemed adequate to Him to express the intimacy of the relation that existed between men, as sinful, needy children, and God, as their friend and helper.

And if this central teaching of Jesus was new, it was also good news. Then as now, it was truly Glad Tidings. The idea of God that was current among the Jews when Jesus proclaimed His gospel was not that He was a Father. Not even the Father of the chosen people. God was worshipped as a law-giver and stern judge. The Pharisees sought to escape His wrath by punctilious obedience to a fixed set of laws that had been handed down from ancient days. They thought Jesus was destroying the foundations of religion when He proclaimed the good news of God's fatherhood; when He taught that men are the children of God, not merely the subjects of a celestial King or the servants of a stern Master; when He affirmed that friendship with God is not obtained by the performance of a ritual or devotion to temple worship, but by repentance and filial trust in His love. But the common people heard Him gladly. For various reasons, Jews, Greeks, and Romans rejected the Glad Tidings. The Romans laughed at the idea of Eternal love enthroned at the heart of the universe. Force, not faith in love, controlled the destiny of mankind. The Greeks called Paul "a babbler" when he told their philosophers that God had manifested His truth and grace on earth, in the human life of Jesus. That was sheer nonsense to these proud thinkers, who had formed speculative notions and conceptions of God that lifted Him far above the earth and out of all relation to the life of men in their sin and suffering and sorrow. But those who humbly, like little children, accepted the Glad Tidings, found in this good news of Jesus the power of God unto their salvation.

The central problem of our own day is still the question about God. It forms the crucial problem of every age. Is there really a God? Where and what is He? Until a man settles that great question, all

his other problems and questions are quite inconsequential. And in his deepest being every man yearns for an answer to that cry of his soul. He will listen gladly to preachers and prophets who can satisfy his spiritual hunger and thirst. And in our present world that cry of the heart of man for the living God is peculiarly acute and poignant. We are "fed up" with things. This magnificent civilization of ours, with all its power and prosperity, has become a mausoleum in which the soul of man lies crushed and buried beneath a mountain of things that do not satisfy its deepest needs. There are still men in our midst who will spurn God and scorn Him, like the Jews, Greeks, and Romans of old, even when He calls them to eternal life in the gospel of Christ. But there is a yearning today for God, welling up from the depth of humanity, that only the gospel can meet and satisfy. It constitutes an imperative challenge to the Church, not to neglect her chief function, which is the preaching of this gospel.

II. **Our Faith.** This gospel of Jesus was new, but is it true? We say that it is. Every Sunday we recite in unison the Apostles' Creed. We confess our faith "in God, the Father Almighty, Maker of heaven and earth." It is a tremendous affirmation. No man can prove that such a God really exists and controls the universe. And no skeptic will be convinced of His existence merely by our repetition of the creed.

But if we really believe in a God who is our Almighty Father, that faith must needs change our whole life. Its direct implications touch our life at its every point, transforming and transfiguring it.

And that is the message of Jesus in our lesson passage. He is not giving His disciples a new formula of God. He is proclaiming a religious truth and its profound meaning for their daily life. That greatest of all truths was the undergirding of His own life. His message and His ministry, His humble service and His costly sacrifice—all were centered in that faith. His meat and His drink was to do the will of His Father in the establishing of His Kingdom.

And so, Jesus said, it must be with all who really believe that God is their Almighty Father. If mammon is the master of the world, then let us serve him. Then worldliness, with all its fret and fever, with all its greed and lust and anxiety, is the proper philosophy of life. And that is the way of the world, in all its blind selfishness and sin. But if our Father Almighty conducts and controls this world in the interest of His children, then let us trust Him. Then let us seek first His kingdom and His righteousness in the assurance that our Father knows our needs, and will abundantly provide for them.

Thus, in words of incomparable beauty, Jesus told His disciples what faith in a heavenly Father should mean and do for them. It is a faith that must be lived and practiced. Only thus can we test its truth and prove its reality. And only thus can we preach it effectively to our fellowmen.

### THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

**January 6th—Forces That Are Making the  
World Better. Matt. 13:1-9.**

The question is frequently raised whether the world is getting better or worse. There are some croaking and chronic pessimists who are always deeming the world and despairing of the ultimate outcome. They see nothing but wreck and ruin before them and they are constantly bewailing the good old times which have long since gone by and things are no more what they used to be. Certainly, when one looks out over this wide world, with its multitude of people, its perplexing problems, its spirit of greed and crime, its mad rush

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after the material things of life, its lawlessness and selfishness, one is disposed to wonder whither all this maze and craze will lead. Sometimes when we stop to make an inventory of conditions in the world we are baffled and beaten. The problems are so great, the enemies are so many, the battle is so fierce that one cries out, "How long, O Lord, how long!"

But these depressing moods are only for the moment. They may arise out of a disturbed view of the world. They may come from low physical, mental and spiritual vitality. In our better moments we take a more optimistic view of life and of the world. There are many reasons that make us believe that the world is gradually getting better. One needs only to look back over a period of twenty-five years or a century to see the marvelous progress that has been made in almost every department of human life.

In the realm of the physical we are far in advance of where our fathers were a generation or two ago. We are enjoying more physical comforts and our present day necessities were formerly regarded as luxuries. We have made great strides in conquering sickness and in increasing the span of human life. The marvelous discoveries that have been made in the field of science, in medicine, in the understanding of the human body make for a more healthy and vigorous physical existence. Our housing conditions are better. Our diet has improved. Our hours of leisure and recreation have increased and along every line there has been phenomenal progress in the care of the bodies of men.

When the Children of Israel came out of Egypt and had crossed the Red Sea, the Egyptians who had pursued them were overwhelmed in the returning waters of the sea and their bodies lay washed along the shore. The sacred writer tells us that "Israel saw the Egyptians dead on the seashore." So, as we look along the shores of time we may behold the slain enemies of our life lying dead along its beach. There have been many such foes of human life that have been smitten and slain during the lifetime of the present generation.

There was, first of all the abolition of slavery. The institution of slavery had rested as a burden upon human society, but it was routed out of its den and was strangled to death like David killed the lion in his day. No more are human beings sold at auction on the block to the highest bidder. That is a thing of the past and it can never be revived in the history of the future.

Another slain enemy of humanity was the liquor traffic. That, too, lies stricken along the shore of life. For more than a generation people had been praying and preaching, had been teaching and trying every method. One organization after another offered its services until at last the Prohibition movement had gained such momentum that it laid low the liquor traffic, and while here and there in secret this old-time enemy is lifting its head, its strength is gone. Its backbone is broken and it can never again be revived in this country. The Prohibition movement has been one of the great forces that has helped to make the world better. It has accomplished so many changes for good in the social, economic and spiritual life of the people that



it will always stand out as one of the signal achievements of this present century.

Another force that is operative to make the world better is **the outlawry of war.** Wars have always been one of the great enemies in the world. He has lifted his spirit and his sword in every generation of the world's history and the history of the past is largely a record of the ruthless march of the war god across the fields of humanity. What devastation and ruin have been wrought in his path, and all through the centuries war was regarded as a legal thing. It was a horror, but it was not regarded as a crime because it carried the stamp of legality upon it. But within the last year or two there has been a rising sentiment, not only in America, but throughout the world, looking towards the outlawry of war and making it a crime for one nation to lift up the sword against another just as it is a crime for one individual to kill another. If the present Peace Pact of Paris will be ratified by the great nations of the world then we may expect that war will be no more and that the vision of the prophet shall be realized when men "shall beat their swords into plow-shares and their spears into pruning hooks."

Another force that is making the world better is **the crusade against crime and lawlessness.** It is true that there seems to be a backwash from the World War which is manifesting itself in crime and murder and banditry. There is a strange psychology throughout the world that struts in the name of liberty and of personal freedom which defies law and discipline and restraint, but there are great spiritual and national forces operative which are trying to arrest this wave of crime and lawlessness and bring the offenders to justice. Many of our cities are engaged in a clean-up process and we have every reason to believe that some of these nests of iniquity, of political intrigue and municipal graft will be done away with and that every man and woman may dwell "under his or her own vine and fig tree, none daring to molest or make them afraid."

Another force that is making the world better is **the spread of the gospel of Jesus Christ at home and abroad.** People have a better understanding of the gospel today than ever before. Thousands, millions of people are influenced by the teachings of the gospel of Christ and are ordering their lives accordingly. There are many, and their number is steadily increasing, who have not bowed their knee to Baal, but are serving the Lord in sincerity of heart and purpose. More money is being raised for the spread of the gospel today than ever before and lives are being poured out in living sacrifice upon the altar in the furtherance of the gospel. Likewise the gospel of Christ is being applied to every day life as it has never been before. The Golden Rule is being observed by increas-

ing numbers of people. The spirit of liberality was never so strong as it is today and men and women have never given so lavishly for the uplift of human society.

There are, likewise, many other silent forces which are operative to make the world better. Like heaven hid in the lump so many Christian humanitarian forces are operative in human society through the Church, the school, the home, which are making the world a better place in which to live. Now, to believe in a better world we must ourselves try to make it better, for a better world will come only as each one of us strives to be better and to do better.

## BOOK REVIEWS

**Adventures in Friendliness.** By M. F. Brown. Board of Christian Education, Presbyterian Church in the U. S. A., Phila. Price, \$1.75.

This finely printed and excellent book is composed of a series of programs for the primary department in the D. V. B. Schools. The direct purpose of the book is to have the children become acquainted with the life of the children of a group of South American nations in order that right attitudes of friendliness, sympathy and helpfulness may be developed toward these children and countries. The project is worked out in a most thorough and exceptionally fine manner. For the purpose intended, it is the best book yet published. In view of the great need of such instruction today this book should be used in every D. V. B. S. in the country. Directors of such schools, planning for next year's work should not fail to examine this book.

—W. C. R.

**The Best Possible Sunday School.** By Walter E. Schuette, D. D. The Lutheran Book Concern, Columbus, O. Price, \$1.00.

The author describes himself as strictly a fundamentalist; the aim of the school, "The imbedding of Bible truth;" the type of school, the ensemble, or Akron. The book covers the whole subject of the Sunday School in a somewhat breezy and humorous manner, reminding one of the old-time popular Sunday School Convention addresses. His criticisms and suggestions are often to the point and helpful. Many of his declarations, however, can be challenged.

—W. C. R.

**A Year's Bible Course.** By Charles H. Morgan, Ph. D. Oxford University Press, N. Y.

This book is a series of 52 lessons based upon the helps in the Scofield Reference Bible. It is a mechanical interpretation.

—W. C. R.

## NEWS OF THE WEEK

Mrs. Henry W. Elson

President Coolidge opened Dec. 12, in the assembly hall of the Chamber of Commerce of the United States, the World Aeronautic Conference. 40 nations were represented. This conference, called by the President, was part of the celebration of the 25th anniversary of the first flight by the Wright Brothers.

The savings deposits of the country have passed the 28 billion mark according to a recent report of the Controller of the Currency. This is a rise in a year from \$200.55 to \$214.23 per capita.

Commander Byrd in a recent dispatch

has confirmed the existence of Scott Island, which has been in doubt ever since it was first discovered. The finding of the island was a source of great gratification to the Commander. This island was first seen by a relief ship hurrying to Captain Scott and was named for him. Thousands of birds were found living on the lone, black peaks rising from the sea.

Judge John J. Henderson, of the Pennsylvania Superior Court, one of the oldest jurists in active service in the United States, died in Philadelphia after a brief illness. He was 86 years old.

Paul Daeschner, 65, former French Ambassador at Washington and Constantanople and former Minister of War, died at Paris Dec. 13. He had been awarded the Grand Croix of the Legion of Honor.

Colonel Charles A. Lindbergh was awarded the Harmon trophy for the most outstanding aeronautical feat of 1927 at the International Civil Aeronautics Conference at Washington Dec. 13.

The Prince of Wales raced 6,425 miles in the trip by warship and train from Africa to be at the bedside of his father, King George, who is still seriously ill of pneumonia.

Anesthetists of this country and Canada paused in their varied activities at the recent medical and surgical organizations' meeting in Boston to pay tribute to Dr. William T. G. Morton, the 27-year-old Boston dentist, who, in 1846, demonstrated painless surgery by his great discovery, ether.

Officers of the Public Health Service estimate that there are 200,000 cases of influenza throughout the country. The present epidemic started in San Francisco in October. Many schools are closed on account of it.

The railroad across the South American continent, scaling the heights of the Andes Mountains and connecting the capitals of Argentina and Chile, on which President-elect Hoover recently traveled, is considered a masterpiece of engineering. The line was completed in 1910.

President Coolidge, Dec. 11, sent a recommendation to Congress for an additional appropriation of \$75,000,000 for tax refunds, which, if acted upon at this session, would create an actual deficit of more than \$18,000,000 in the current fiscal year ending June 30.

Jacob McG. Dickinson, veteran attorney, who was Secretary of War under President Taft, died Dec. 13 in Chicago. He was 78 years old.

Robert Haab, of Zurich, Federal Councillor, was elected Dec. 13 by a large majority President of the Swiss Republic for 1929. This is the second time he has been thus honored, having served in 1922.

Daniel O. Hastings, of Wilmington, appointed to succeed Coleman T. DuPont, was sworn in Dec. 13 as Republican Senator from Delaware. Mr. DuPont recently resigned because of ill health.

The American Consulate at Nanking, closed since the attacks on foreigners at Nanking, March 24, 1927, opened Dec. 15. This form of formal resumption of diplomatic relations with the Chinese Government took place without ostentation. The British Consulate reopened in similar fashion and the Japanese reopened their Consulate months ago without ceremony.

Without the loss of an ounce of mail or injury to a passenger the Colonial Airways, Inc., is rounding out its first year of service in air transportation to the north and west. During the year the company's planes traveled 165,809 miles through all kinds of weather and through many hours of night flight. They have carried 55,062 pounds of mail and express and 1,295 passengers.

President Coolidge, by executive order, gave 53,000 Federal employees Dec. 24 as an additional holiday. This will give them three days off during the Christmas period, Dec. 23, 24 and 25. This order does not cover employees outside of Washington.

Prince George, youngest son of King George V, sped home from Bermuda after an 11 hours' stay Dec. 14 in New York City.

The Boulder Dam Bill passed the Senate Dec. 14 carrying \$165,000,000, which will be used to harness Colorado River for power and flood control.

Extensive areas of privately owned timber land in the Yosemite National Park and other Federal land in the West will pass into possession of the Government if



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the Senate concurs in an amendment to the Interior Department appropriation bill adopted by the House Dec. 14.

Presses were running Dec. 15 in the plant of "The Danville Commercial News" (Illinois), on paper made from cornstalks. The edition issued as the regular Sunday morning issue, contained 116 pages, 48 of which are rotogravure. The pulp from which this paper was made was manufactured in the pulp mill of the Cornstalk Products Company in Danville and converted into newsprint in the mills of the Kalamazoo Vegetable Parchment Paper Co., at Kalamazoo, Mich. While the process was being developed, more than \$300,000 was paid to farmers in that section for stalks. This paper can be produced at a great reduction in cost as compared with paper from wood pulp and the process has rendered marketable a vast crop which has hitherto been waste.

Seeking to enforce a nation-wide observance of the solar calendar, which was adopted in November, the Nationalist Government of China Dec. 15 ordered that the New Year's celebration be held on Jan. 1, 1929, according to the solar calendar, the same as Western nations. This order marked the abandonment of the centuries-old celebration in accordance with the lunar calendar.

The largest consolidation yet undertaken in the aviation industry, has resulted in the formation of a corporation with securities having an estimated market value in excess of \$150,000,000. Officials of the National City Bank of New York, the General Motors Corporation, the Ford Motor Company and the Standard Oil Company will be included in the board of directors.

The American Historical Association held its 43rd annual meeting in Indianapolis Dec. 28-31.

Miss Hazel Cecilia Arth, 25 years old, of Washington, D. C., and Donald Novis, 22 years old, of Pasadena, Cal., won the first prizes Dec. 16 in the final singing contest of the second National Radio Audition of the Atwater Kent Foundation, in which 5 young men and 5 young women amateurs competed. Each of the two first prizes carried awards of \$5,000 in cash, a gold decoration and a 2-year scholarship at a leading American conservatory.

The Council of the League of Nations has just concluded an important meeting at Lugano, Switzerland.

Divorces increased 6.2 per cent and marriages decreased one-fifth of 1 per cent throughout the nation in 1927, as compared with 1926, according to the Census Bureau of the Department of Commerce.

Elinor Wylie, poet and novelist, wife of William Rose Benet, died at her home in New York City Dec. 17, at the age of 42.

Bolivia has reported to the League of Nations that she has ordered fighting stopped and Paraguay has agreed to accept the meditation offer of the Pan-American Conference.

By a narrow margin of three votes the Senate Dec. 17 passed the dry bill, in which the sum for Prohibition enforcement in the next fiscal year will be \$13,500,000.



Miss Greta P. Hinkle, Editor, 416 Schaff Building, Phila., Pa.

The W. M. S. and the G. M. G. of Trinity Church, Skippack, Pa., Rev. C. G. Petri, pastor, held a joint Thank-Offering service in the Church on Sunday morning, Dec. 2. Miss Irene Wertman, of Bethel Reformed

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Community Center, Philadelphia, gave a very impressive address concerning the activities of that mission. As the organist, Miss Alice Smith, played a number of hymns, the W. M. S. and the G. M. G. members placed their thank-offerings on the altar. The President of the Woman's Society, Mrs. C. G. Petri, gave a short talk telling where and how the thank-offering gifts are used. This was followed by a selection entitled, "Just For Today," very beautifully sung by Mrs. W. A. Peppel. As a concluding number the Guild Girls sang "Follow the Gleam." The service was well attended and the W. M. S. offerings amounted to \$94.42, that of the G. M. G. to \$33.03.

Mrs. Alfred J. Herman, Classical President of St. Paul's W. M. S., Pittsburgh Synod, writes: "The W. M. S. at Transfer, Pa., has pledged itself to the support of a Native Bible Woman in one of the foreign fields for the year 1929. Wonderful reports are coming in from all societies of St. Paul's Classis, telling of impressive Thank-Offering services. In most cases the W. M. S., G. M. G. and M. B. have combined. The offerings have been splendid. The Reading Circle work, as outlined by Pittsburgh Synodical W. M. S., is progressing nicely. For the last two years St. Paul's Classis has had first place in the Synod and this year it is working harder than ever to hold the coveted honor."

Sunday evening, Nov. 25, the W. M. S.



of the Glade Church, Walkersville, Md., held its annual Thank-Offering service. After devotions, led by the President, Mrs. Annabelle C. Grantham, several of the young people presented the playlet, "Thankfulness." Miss Ruth Holter, of Middletown, sang a solo. The address of the evening, which was very interesting and instructive, was brought by the Rev. John W. Fisher, of the United Brethren Church. Members of the W. M. S. responded to the roll call of the Thank-Offering Secretary, Miss Nina Cramer, by handing to her the boxes containing their thank-offerings. On December 3, this society sent two additional Friendship School Bags to the children of Mexico, making four bags from this W. M. S.

After the Reading Circle plan was presented to the W. M. S. of First Church, New Philadelphia, Ohio, by Mrs. H. N. Smith, 28 of the members expressed a desire to participate. Mrs. Smith learned, upon inquiry at the Public Library, that about one-half of the books could be procured there. The money for the others was provided by the society and a few personal gifts. The books have been ordered and immediately after Christmas, this society will begin reading in a definite, systematic way. What a world of joy and inspiration is in store for these 28 women!

Miss Ruth Heinmiller was the speaker at the splendid Thank-Offering service held jointly by the W. M. S., G. M. G. and M. B. of Zion's Church, Prospect, Ohio. The offerings amounted to a little over \$210.00.

Annual Guest Day has been one of the traditions of the W. M. S. of First Church, Los Angeles, for a number of years, and this year was no exception. On the evening of Dec. 6, the members and their guests assembled in the attractive Church parlor and were most delightfully entertained and informed with a travelogue on Alaska by Mrs. Evemeyer, who toured extensively in Alaska and Canada during the past summer. Mrs. Evemeyer, in her usual vivid and interesting manner told, among other things, of some of the early missionary efforts among the Indians, the totems and their significance, the delights of scenery and the possibilities of future developments in this supposedly barren and frozen "north country." Musical selections by Miss Margaret Miller, of Second Church, Reading, Pa., Miss Martha Hershberger and Miss Marion Shaley, of First Church, Los Angeles, completed the program.

#### A TRIBUTE TO THE REV. DENNIS B. SHUEY, D. D.

By Charles E. Schaeffer, D. D.

The announcement of the death of Dr. Dennis B. Shuey, which occurred in Pittsburgh, Penna., during the first week in December, calls to mind the distinguished services which this brother performed in the interests of Home Missions while he served as Missionary Superintendent in the Middle West.

Dr. Shuey was born in Lebanon County, Penna., near the Wallmer's Church, where all of his forebears were members, so that the Church was popularly known as Shuey's Church. He prepared for the gospel ministry and while serving as pastor in the New Providence Charge, Lancaster County, the Tri-Synodic Board, comprising the Eastern, Potomac and Pittsburgh Synods, was pressing its missionary work into the Middle West and even on early the Pacific Coast. A mission had been organized at Emporia, Kansas, and Rev. H. D. Darbaker had been declined the to assume the pastorate, but during the call, whereupon at a special board of Missionary Executive Council of the

sions, at Lancaster, Pa., June 14, 1882, a communication was received from the Rev. D. B. Shuey offering his services to go to Kansas and labor as a missionary under this Board. His offer was immediately accepted and he was instructed to spend several months in the East and collect funds from congregations and friends for the Emporia Mission. He did so, but on April 25, 1883, he left for Kansas and his new field of labor. The Board of Missions in the preceding three years had appointed a number of Missionary Superintendents: Dr. John Gantenbein for Oregon and Washington; Dr. Dewalt S. Fouse for Iowa; Rev. George W. Welker for North Carolina; Rev. Daniel E. Schoedler for California, and now it also appointed Rev. Dennis B. Shuey for Kansas and Nebraska. He was to do double duty at the same time so that while he was the regular pastor at Emporia he also served as Missionary Superintendent in Kansas and neighboring States.

On May first, 1885, he resigned the pastorate at Emporia to give all his time to the office of Superintendent of Missions in Kansas and Nebraska. His salary was fixed at \$500 per year. In connection with his office he performed almost an insuperable amount of work. In 1887 he reports that he travelled 22,000 miles in the performance of his duties. Those who think that it is an easy task to travel all over the Church and do missionary work may be furnished with an interesting side-light upon the labors of this Missionary Superintendent. In 1895 in his report to the Synod of the Interior, he writes as follows:—

"Death has invaded the home of the Superintendent and his family, and just the day before the meeting of this Synod we carried to 'God's Acre' the remains of eight-year-old Carl, who died of membranous croup. When the Superintendent started on Saturday for his Sunday appointments, Carl was running around full of life and on Monday on the Superintendent's return home, instead of meeting the children a block or two away from the house as usual, he found crape on the door, notifying him that one of his children had been taken, and yet he could not imagine which one it might be."

He organized a number of congregations in Kansas and when it was impossible to secure pastors he himself would minister to the people over a wide area. He was instrumental in organizing the former Synod of the Interior. He prepared the necessary papers, fixed the geographical lines, pressed the matter before General Synod so that finally in 1887, at Kansas City, Mo., the Synod of the Interior was constituted and he became the Missionary Superintendent of this Synod until October 1, 1896. Soon after his arrival he was instrumental in organizing Kansas Classis and later on organized Wichita Classis, which was made up entirely of mission congregations. He was the Stated Clerk of Wichita Classis and of the Synod of the Interior. He served as President of the Board of Education of the Synod of the Interior. He was the third President of the Synod of the Interior, in 1889. It was largely through his energetic labors that Wichita University was founded in 1886. He served the University as President of the Board of Trustees of the University.

Of the interesting qualifications of a missionary pioneer was his ability to attract leading men to him in his work. He had secured Dr. A. S. Weber, now of Baltimore to be the President of Wichita University, and when he resigned the work, Dr. Shuey secured no less an educator than Dr. E. L. Kemp, who later became the Principal of the East Stroudsburg Normal School, Penna. When he resigned the pastorate at Emporia he asked the Board to challenge Rev. Cyrus J. Musser to be his successor, who, however, declined the call.

Many other instances could be cited of his bringing leading men into association with himself in the work, and there is every reason to believe that if these men could have stayed and built their lives into the Middle West they could have built up the Church of their fathers and there would be a different history for our denomination in that section of the country.

At the meeting of the Synod of the Interior at Abilene, Kansas, in the fall of 1895, Dr. Shuey was not re-elected as Missionary Superintendent. The Rev. Abner S. DeChant was elected to this responsible position. Dr. Shuey, however, did not lay down his work until October first, 1896. At the meeting of the Synod of the Interior in 1896 the following action was taken:

"That this Synod recognize the faithful work done by Dr. D. B. Shuey while Superintendent of Missions—a time of beginnings, a time of difficulties, a time when faithful work must to a considerable extent remain unseen."

For a while thereafter he served the mission at Iola, Kansas, which he himself had organized. In October, 1905, he moved from the bounds of the Synod of the Interior, and after serving a number of congregations in the Ohio Synod, he retired from the active work of the ministry. His interest in missions remained unabated until his very end. He not only gave the best years of his life to the work of Home Missions, but also out of a meager salary saved enough money to establish four Church-building Funds as follows:—"The Mrs. M. Viola Bushong Shuey Church-building Fund," in memory of his faithful and devoted helpmate, who preceded him in death a few months ago; "The Rev. Dennis B. Shuey, D. D., Church-building Fund;" "The Amos Carl Shuey Memorial Church-building Fund;" "The Viola Frances Shuey Anneschansly Church-building Fund." He laid foundations upon which others have built. One sows, another reaps. One labors and others enter into his labors.

#### BETHANY ORPHANS' HOME

(Continued from page 2)

Several weeks ago we received the check and this substantial wall will be known as "The Brown Memorial Wall."

Through the efforts of a few men of Zion's Church in Reading, arrangements were made for the Girls' Glee Club to broadcast for one half hour from the station WRAW, Reading. It certainly was an experience not soon to be forgotten by the girls. They sang well and we have received quite a few letters from friends, who listened in, that they enjoyed the program. We are grateful to these men of Reading for arranging the date and place and to the company for the privilege of having this experience.

A Happy and Prosperous New Year to all the many friends, is the wish of the Bethany Family.

## OBITUARY

#### ELDER F. E. STUTZMAN

Elder Frederick E. Stutzman, member of Christ Church, Fountain, Pa., died of pleurisy on Monday, Nov. 26th. He was aged 77 years, 2 months and 18 days. For more than 40 years he was a devoted and faithful member of the consistory of Christ Church. He had been in the best of health until shortly before his death. He was confirmed by Rev. H. I. Bassler in 1874. He also was one of the leaders in erecting the present Church building at Fountain, which was done in the same year. He is survived by 8 children, 4



sons and 4 daughters, all of whom are earnest workers in the Church. The funeral was held on Thanksgiving Day, Nov. 29th, by his pastor, Rev. Herman J. Naftzinger. Interment was made in the Reformed and Lutheran Cemetery at Fountain.

#### JOHN BLAMER

John Blamer, for years a member of St. John's Church and a reader of "The Messenger," died at his home in Harrisburg, Pa., Oct. 27, aged 71 years. He had been a great sufferer for many months and his going home was to him undoubtedly a blessed relief. He is survived by his wife, one daughter, Mrs. Margie Troup, and two sons, John and Edgar. His life was one of affectionate labor for his family, and industrious loyalty to his work on the railroad, from which he was retired only a year ago. His pastor, Rev. David Dunn, preached the sermon at the funeral service on Oct. 31.

#### ELDER CHARLES E. RAMSEUR

On Nov. 17, Mr. Charles E. Ramseur died at his home in Lincolnton, N. C. He was aged 73 years and 7 months. He lived almost his entire life in the Salem Church community. He was a member of Salem Church, serving as Deacon, and for the past 25 years as elder. His life can be well summed up in the statement that 35 of the 73 years of his life were used as an officer in the Church. He is survived by his widow, 3 sons, 2 daughters, 2 brothers, 1 sister and 2 grandchildren. The services were conducted by his pastor, Rev. John A. Koons, who was assisted by Revs. H. G. Kopenhaver, H. C. Kellermeier and V. C. Ridehour, of the Lutheran Church. Interment was made in the cemetery of the Church.

—J. A. K.

#### MRS. JACOB R. HILBUSH

Mrs. Jacob R. Hilbush died Dec. 1, 1928, at the age of 88 years and 7 months. Her husband died almost 8 years ago. Mr. and Mrs. Hilbush were faithful and active members of St. Peter's Church at Red Cross, Pa., for many years. Their loyalty and liberality became known to some extent throughout the whole Reformed Church. They have the distinction of having observed every regular Communion of their Church during their long lives. The only surviving children of these saintly parents are Mary and Lydia, who live at Herndon, Pa. The funeral service for Mrs. Hilbush was held from this place on Dec. 5 and interment took place at Red Cross in the family plot. The pastor, Rev. Elias S. Noll, preached on Paul's words in II Timothy, 4:6-8. He was assisted by Dr. C. B. Schneder, pastor of St. John's Church, Shamokin, and a dear friend of the family.

—E. S. N.

#### U. L. GLATFELTER

Ursinus Llewellyn Glatfelter, East Berlin, Adams Co., Pa., died on Nov. 20th, of a complication of diseases, aged 51 years, 9 months, and 13 days, being survived by his widow, Alice (nee Harman), 5 children and 2 sisters. He was reared in a good Reformed family, and was very much devoted to the interests of Zwingli Reformed Church, East Berlin. He was formerly an elder, and later served as a faithful trustee up to the time of his death. He was also very active in Sunday School work, serving as a teacher and as a member of the orchestra. As a young man he taught in the public schools, but later gave his attention to business and successfully operated several shirt factories. He was a good citizen and vitally interested in the community as a member of the borough council; president of the Adams Transit Company; president of the East Berlin Railways Company. He was also actively identified with several fra-

ternal organizations and the East Berlin Band, as well as serving as a director of the Gettysburg Mutual Fire Insurance Company.

The funeral took place on Sunday afternoon, Dec. 2nd, and was in charge of his pastor, Rev. H. D. Houtz, assisted by a former pastor, Rev. I. S. Ditzler, West Milton, Pa. Two other former pastors were also present: Revs. Paul Spangler, Harrisburg, Pa., and Geo. W. Welsh, Spring Grove, Pa. The latter also took part in the services. The funeral was one of the largest ever held in East Berlin. Relatives, friends and fellow-citizens turned out to pay their last tribute to an unfailing friend, a noble Christian, a good Churchman, and a useful citizen. The Church and the community have sustained a great loss, but his life was not lived in vain. "He, being dead, yet speaketh."

—H. D. H.

#### DR. RAYMOND A. LEIBY

New Hope, Pa., lost one of her best citizens in the untimely death of Dr. Raymond Aaron Leiby. On returning from a

call to Titusville, N. J., he was struck by an express train and his life snuffed out instantly.

Dr. Leiby was the son of Lewis D. and Alice (Krum) Leiby. He was born at Germansville, Pa., Aug. 19, 1893. He received his early education in the schools of Heidelberg Township, Lehigh County. He graduated from the Allentown Preparatory School in 1914 and after spending a year at the Keystone Normal School at Kutztown, Pa., he entered the Jefferson Medical College, from which he graduated in 1920. He served his internship at St. Luke's Hospital, Bethlehem, Pa., and started his practice at New Hope, Pa. Dr. Leiby is survived by his wife, Myrtle, nee Steigerwalt, and one daughter, Joyce Marie.

It is estimated that 2,000 people viewed the body and attended the services. Services at his late home were in charge of Rev. Chas. F. Freeman, Doylestown, Pa., and those at the Church were in charge of Revs. C. F. Freeman and T. H. Bachman. He was laid to rest on the family plot in the Heidelberg Cemetery.

—T. H. B.

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